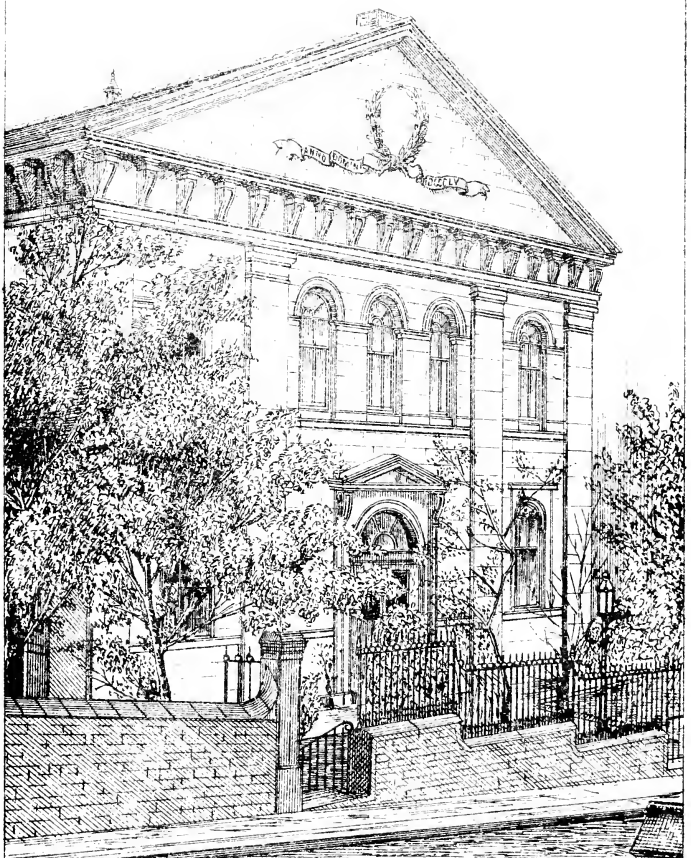
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BRIDGE END CHAPEL,
PASTORS AND PEOPLE.

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BRIDGE END CHAPEL.

INDEPENDENCY AT BRIGHOUSE;

OR,

Bridge End Chapel--Pastors and People.

BY J. HORSFALL TURNER,

AUTHOR OF

"*Nonconformity in Idel, with the History of Airedale College.*"

FOUR ILLUSTRATIONS.

BRIGHOUSE:
J. S. JOWETT, "NEWS" OFFICE.

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AS A

CENTENARY MEMORIAL

OF THE BIRTH OF

ABRAHAM HORSFALL,

OF RASTRICK COMMON,

(A POOR MAN—BUT RICH IN FAITH AND GOOD WORKS,)

THIS HISTORY OF BRIDGE END CHAPEL—

A PLACE OF ESPECIAL ENDEARMENT TO HIM,

HIS RELATIVES AND DESCENDANTS—

IS PUBLISHED BY HIS ELDEST GREAT-GRANDSON.

PREFACE.

MUCH of the material in the following pages was gathered before the writer had well entered his teens. As years rolled on he extended his enquiries, and matter accumulated to such a degree that articles were prepared for a local newspaper. These "Fragments of Local History," instead of lessening the stock brought a large accession of more valuable data; and he feels that inasmuch as fourteen years of his life have been spent at a distance from his native township, he will be justified in arranging his materials for a History of Hipperholme-cum-Brighouse, so that an abler person may take the field, in the same way that a Wright's *Halifax* was superseded by a Watson's. He flatters himself that he will be able to give the name of almost every person (not to mention family) who has resided in the township from 1300 to the present. These he has obtained from Manorial Rolls, Church Registers, and innumerable deeds. The proposed volume will embrace the annals of Coley and Lightcliffe Churches; historical sketches of the Friends, Moravians, and Methodists; the town's officers for nearly six hundred years; and material for pedigrees ranging back to the immediate origin of surnames, and scores of other particulars. This, of course, means a large book, and the question arose as to the likelihood of a great loss. The present little production of Bridge End Chapel was decided upon for several reasons. First, Bridge End Chapel is situated outside the above-named township; secondly, the following pages condescend to chit-chat that would not be tolerated in a more pretentious volume; thirdly, to be a means of advertisement and financial test; and finally, to evoke further notes on Hipperholme-cum-Brighouse.

The portrait of Mr. Crisp is taken from one in the possession of T. T. Ormerod, Esq. Messrs. Goldsborough, Berry, and Co., Bradford, have supplied the illustrations, from photos by Mr. Manley, Brighouse.

COLLEGE HOUSE, IDEL.
March, 1878.

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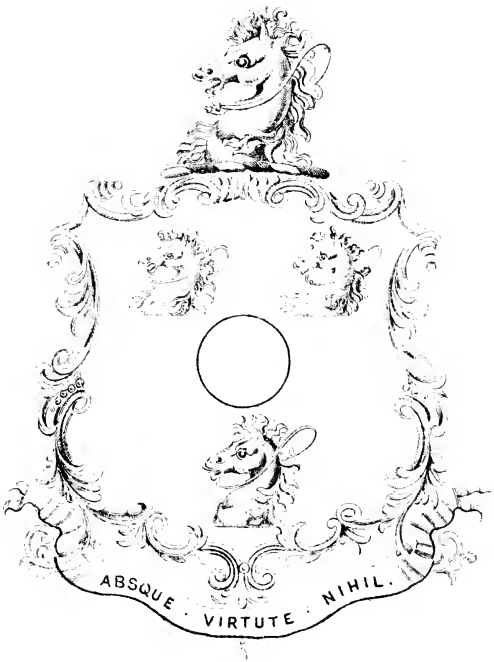
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Bradford Observer.

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Rev. Dr. Waddington, London,
Author of "Congregational History."


ABSQUE · VIRTUTE · NIHIL.

BRIDGE END CHAPEL.

A difficulty arises as to the most suitable title to be given to this little history, as Rastrick people are properly jealous of losing any honour due to them. The difficulty is not by any means a new one, for somehow the names Rastrick and Brighouse have been strangely interchangeable for many centuries. As to the reason, I do not care to speculate on this occasion, suffice it to note that five centuries ago Brighouse Court was sometimes called Rastrick Court; Brighouse Mill was Rastrick Mill; and in modern times Brighouse Fields, Brighouse Railway Station, Brighouse Friends' Meeting-house, and Brighouse Independent Chapel, are all in Rastrick. The Friends, however, previously had their meeting-place in Brighouse. It is evident that Brighouse has outstripped its neighbour in modern times.

The parish of Halifax embraces the old parochial district of Elland. Rastrick-cum-Brighouse is in Elland, ecclesiastically, the warden having been formerly chosen from Brighouse every third year. Yet Brighouse hamlet is a parcel of the township of Hipperholme-cum-Brighouse, Hipperholme being properly in the parish of Halifax.

It seems as though Hipperholme and Rastrick had quarrelled about the ownership of Brighouse, but the child has grown so strong that both have quietly yielded to its superiority.

This much is certain, that at the Rastrick end of Brighouse Bridge, is a small hollow, formerly called Bowling Green and Salforth, but more commonly ycleped Bridge End; whilst near Scotty Well there was, till recently, a field called Scotty Croft (so named from a Scotchman who was minister at the Chapel), which formed the centre of the hollow. The old houses have mostly disappeared, though it is little more than twenty years since the oldest of them (the Calder and Hebble Hall!) was pulled down.

Just for a moment let us take a glance at the old scenery. The Rastrick Beck, once a beautiful, clear stream, here discharges its impurities into the Calder. The inhabitants are ashamed of it, and have for a considerable distance covered it like a common sewer. The Bridge End brats can no longer dabble their burning feet in its limpid waters; they hardly know of its existence. They hear of their fathers truanting from the Sunday School to wander up the stream to Jumble Dike and Brookrennels, but lo! where is the stream now? What a change! Overhanging this little hollow is now a village called Brighouse Fields. Brighouse, and yet in Rastrick! Fields, but where are they? The *Manchester and Leeds Railway* has come striding, like some monster, by its four archways, across this valley. Over Brighouse Bridge and up Rastrick Common was a very ancient and important road to Lancashire, from Leeds and the North East. Bishop Cartwright, Thomas Gent, of York, and other old travellers, mention it. It was founded on the great Roman Road, and was the common resort of carriers, bell-horses, and foot-travellers. Several noted carriers lived in the neighbourhood, and from one and another news was constantly brought to the rustics of Brighouse and Rastrick. Brighouse had then neither chapel nor church, parson nor doctor; and was a very small place of about ninety houses, reaching to Slead Syke and Thornhill Briggs. Few could indulge in the purchase of the *Leeds Mercury* weekly. The old natives of Salforth would not know their once-loved place,—the very name is obsolete; they would be bewildered, maddled, at their wits' end, like Livingstone's Sechewebe. True, they might find descendants of their own name, but so different in manners, customs, training, that, like the old woman, they would exclaim—

'Lack-a-day is on me! this is never mine.'

Bonaparte is gone! George the Third gathered to his fathers; and our present Queen (his grand-daughter) an old lady. Rastrickers never now complain (as they once had occasion) that Brighousers have stolen their May-pole.

Brighouse and Rastrick each had a school, but we may

be assured there were few scholars at either, especially of the poorer class. The Friends had their silent meetings at Birds Royd, and Rastrick had an Incumbent in the person of the Rev. George Braithwaite, a man unblessed with much piety, and somewhat devoid of apostolic fervour. There was little to edify in his preaching, and very little to encourage in his example. He was, with many of his brethren, sad to say, strikingly in contrast with some clergymen whose labours will shortly be referred to.

In the Histories of Halifax, some interesting particulars may be found respecting the ancient chapel at Rastrick. In 1606, Dr. Favour, the Vicar of Halifax, found that at Rastrick "theere was ordinarye service so distincklye done and redd, and psalmes so well tuned and songe in that chappell that pleasyd him to encourage the people in well doing, to preach there." Shortly afterwards Mr. Kay was curate of Rastrick. He is described as a good preacher, holding Antinomian principles. He removed to Dewsbury, and thence to Leeds, where he was Lecturer, and conformed in 1662. Mr. John Robinson succeeded him at Rastrick, being, like Mr. Kay, inclined to the Antinomians. He is described as a Nonconformist of 1662, though I have been unable to find that he formed a separate congregation at Rastrick. A grave-stone in Elland Churchyard bears the following inscription:—

Hic Jacent Re———
Johanan Robinson Diaconi et Ludima
gistri de Rastrick
Sepultæ sexto die
Julij Anno Dni 1674
Ætatis Suæ 33.
Here I Lye hopeing to
Rise againe To meete
my Saviour and with
him to Raigne.
Also here Lieth ye
Body of Emasa Robinson the Da
ughter of Iohanan Robinson who de
parted this life ye
20 Day of October
1694.

I gather from the valuable Registers at Elland that

"Thom. Robinson, ludimagister de Rastrick 1670 sepult.

"Thom. filius Johanan Robynson, clerici de Rastrick 1671 bapt.

"Emetta et Sara ff. John Robinson, defuncti de Rastrick bapt. 1674."

"John Robinson, cleric. married Martha Hanson, 1671, per licent."

A William Ashley, also, is said to have been silenced in 1662, who resided at Rastrick, but had no living. He was born in Lancashire, and educated at Cambridge. Subsequently he settled at Hull, over the congregation of which Mr. Canne had been the minister, where he remained until his death in 1695. He was a man of moderate views; pious, peace-loving, but faithful and earnest in his endeavours to promote the spiritual welfare of men. I have met with the name of Richard Astley, preacher for the Independents at the house of John Robinson, at Hull, in 1672, for which a license was obtained from the King.

I do not think, however, that a congregation was formed in Rastrick for more than a century after the ejection, but the members of the Society of Friends, commonly called Quakers, had meetings recorded at the Revolution, 1689, at Nether Woodhouse, the residence of John Eccles, and at Jonas Preston's house, Rastrick. The Brighouse Meeting was held (1689) at the house of Richard Hanson. It was not till 1701 that the removal to Rastrick took place; the immense tract known as Brighouse Monthly Meeting, extending probably thirty miles from south to north, having been thus named for over two centuries.

In the course of time the fervour abated, and in common with most parts of England, religion was in a lethargic state at Rastrick.

Under these circumstances the Rev. Henry Venn, M.A., was inducted Vicar of Huddersfield, 1759, the income being under £100. From his first appearance the church became regularly crowded with attentive audiences. Numbers flocked from the surrounding villages to hear him preach the Gospel —which seldom was presented intelligibly at that time, and

amongst the number thus gathered were a few inhabitants of Rastrick and Brighouse. In 1763 he published his "Complete Duty of Man;" and in 1769, an "Examination of Dr. Priestley's Free Address on the Lord's Supper." Mr. Venn removed to Yelling, in Huntingdonshire, in 1771, and was succeeded at Huddersfield by a vicar of opposite religious tendencies, whereupon the evangelical party withdrew and erected Highfield Chapel, in which they were assisted pecuniarily by Mr. Venn. On a visit in October, 1780, he writes from Halifax to his daughter: "Last Sunday I preached at Huddersfield twice. Fifty minutes was the length of the first sermon; fifty-three of the second. The church was more than filled in the morning; in the afternoon several hundreds were in the churchyard, and hundreds went away. The gallery was so loaded as to crack and give way during the prayers; but was, by bringing a strong prop immediately, kept from falling. . . . . You must order in a fresh supply of coals. Oh! what fires have we here. You are a Yorkshire lass: you need not be ashamed of your county."

Mr. Venn had a man of like mind as himself for curate, when at Huddersfield. This was the Rev. George Burnett, who soon afterwards became Incumbent of Elland, where was established, in his time, the "Elland Society," which holds its annual meeting still for assisting young men who desire to become clergymen. Mr. Burnett was a man of sterling worth, eminent holiness, and greatly blessed in his ministry. In 1760 Mr. Venn writes—"I am about to have a severe trial, I fear, in parting with Mr. Burnett. His friends in Cornwall advise him to leave Yorkshire under a notion that he has too much duty laid upon him. I am apprehensive he will be persuaded; and where I shall get an Assistant, whose heart is engaged to save souls, and to preach Christ crucified without unscriptural peculiarities, I know not." Mr. Burnett then settled at Elland. In January, 1761, Mr. Venn says—"Mr. Burnett is much recovered." They united in holding village meetings in the intermediate locality. In common with other zealously disposed clergy he suffered persecution. "Dear Mr. Burnett

has met with the same bitter spirit [of persecution; July 1762]; and the only family that was a great encouragement to him is turned against him." Mr. Burnett preached in Huddersfield Church the evening when Mrs. Venn was interred by torch-light, Oct., 1767. Writing in 1783, Mr Venn says—"Mr. Riland, and Mr. Burnett of Elland have a steadiness in them surprising. They are men who 'abhor that which is evil, and cleave to that which is good.'" Oct. 14, 1789, he writes—"To-morrow I go to Cambridge to meet Mr. Burnett and his wife, who return with me on Saturday; and I conclude we shall have their company till Thursday following. Delightful friendship! of more than thirty years' standing,—steady and unalterable—not to be reflected on without gratitude to God." Numbers of Rastrick people were accustomed to attend Elland Church to hear Mr. Burnett preach.

The Rev. William Grimshaw, A.B., of Haworth, was on terms of particular friendship with Mr. Venn. They frequently conferred together, and Mr. Venn was present at the death of Mr. Grimshaw. He was even more popular than Mr. Venn, and (leaning towards the Methodists) had charge of a large circuit, embracing Rastrick and Brighouse, which he regularly perambulated on preaching excursions. He preached from twenty to thirty sermons a week. People frequently went from Rastrick, Brighouse, and the neighbourhood, to Haworth, to hear him preach. This was from 1742 to the time of his death, 1763. Thousands gathered at Haworth to hear those honoured clergymen—the Revs. John Wesley, Charles Wesley, and George Whitefield, preach the gospel. On the visit of Whitefield, with the Countess of Huntingdon and Lady Margaret Ingham, to Haworth, the Church was filled twice, and nearly the third time, with communicants. The Rev. John Wesley preached several times at Smith-house, Lightcliffe, and, I believe, a small Wesleyan Community met on Rastrick Common last century. Fletcher, of Madeley, visited Haworth and Huddersfield, in 1767.

Another person associated with those times was the Rev. Benjamin Ingham, who married Lady Margaret Hastings.

He visited Grimshaw on his death-bed. Of Mr. Ingham very little is known; yet he seems to have been a John the Baptist, and to have prepared the West Riding for the 'lights' that followed. Many years before Mr. Wesley came into Yorkshire, and above twenty before Mr. Venn settled at Huddersfield, had Mr. Ingham formed Societies to which he regularly preached. Rastrick was one of the favoured places. He it was who invited the Moravians into Yorkshire, under the Brethren Toeltschig, Böhler, and Spangenberg, and handed over to them on their settlement at Smith-house, Lightcliffe, in 1742, a thousand members from his societies, amongst whom were several Rastrick and Brighouse people, some of whom retained their membership with the Brethren for life, and the families of others are still identified with them.

Notwithstanding, then, the indifference that existed in the majority of religious bodies (in those of the Established Church, the Society of Friends, and Independents, alike), there were many earnest Christians engaged in preaching to the neglected population of Yorkshire. The foregoing were but the leaders; others, such as William Darney, followed in the train; but all were of great service in stirring the masses from their lethargic mood.

Under these circumstances, but chiefly through the labours of Mr. Venn and Mr. Burnett, were two or three persons from Bridge End awakened to a sense of the importance of religion; and as they began to make their influence felt on their neighbours, others, benefited by the labours of Grimshaw, Ingham, and the Moravians, but who had changed in their ideas of church government, or cared little for such matters, joined with them in their endeavour to supply the gospel to their needy friends.

This desire prompted them to establish cottage meetings at Bridge End, and, under the evangelic teaching of the Rev. James Scott, of Heckmondwike,—a noted exception amongst the Dissenters of that day,—a race of students had been trained, most of whom, partaking of the spirit of their tutor, entered heartily upon preaching rambles, and were ever ready

to give a helping hand to small companies like the one at Bridge End. Notably, in this band, was the Rev. Joseph Cockin, of Kipping (afterwards of Halifax), who had Hipperholme and Brighouse on his itinerant plan. From the origin of the Chapel to the time of his death, Mr. Cockin was an occasional and welcome preacher, whose manly and sometimes quaint sayings are still reiterated by the old members.

The small but increasing community desired a public meeting-place, and with perhaps more zeal than prudence, commenced operations on some leasehold property. They gave in proportion to their means, pecuniarily, but they chiefly relied on their own labour. After their daily toil, they assembled to dig, and plan, and build; and thus, by boon labour and donations of materials, they reached 'the squares,' but there they ceased. This was in the summer of 1778. Thus it remained a yard above the ground till next year. Some time ago, I met with a copy of the specifications for the completion. This time they succeeded, having properly counted the cost; but the chief mover in the matter was Mrs. Morton, of Slead Syke.

BRIDGE END CHAPEL.

SPECIFICATIONS.

June 29, 1779.

Walling and dressing to be finished like Mr. Clegg's house [Ball Flash or Black Swan, Brighouse,] at 7s per rood.

Six low sashes at 6s each
Eight upper „ „ 9s „
Two door steads „ 9s „
} carried up with wallstones.

Corners carried up with wallstone 1s per yard to measure from the door sole.

Roofing at £1 16s per square rood, and slating at 1s per yard workmanship, slates being led.

Rigging stones 1s per yard.

Sashes and glass 1s 6d per foot.

Flagging 6d per yard, flags to be found.

Ceiling joist at 1s 2d per yard.

Scaffolding £2.

To be finished in 12 weeks from the above date or forfeit £10, upon consideration we have not to wait for materials from the proprietors

Witness our hands
JAMES OATES
JOHN AKED
LUN JAGGER

Witness—WM. CROSSLEY
WM. BROADBENT.

Endorsed by BENJ. MORTON, JOSEPH WEBSTER.

I presume that the Chapel would be opened about the first of October, 1779. It was a small building without galleries, capable of seating about 300 persons; but we may be sure they were exceedingly gratified at the result.

At the foot of Rastrick Common was a smith's shop, occupied by Jam Whitaker, who obtained a small portion of the adjoining land on lease, by an interesting incident. His Grace the Duke of Leeds is said to have been shooting, and called upon Whitaker to have a shoe replaced on his charger; but another account is that the Duke's carriage, having met with an accident, was repaired by Whitaker, to the satisfaction of His Grace, who readily acquiesced in the blacksmith's application for a little of the adjoining waste land on a ninety-nine years' lease. A part of this was afterwards conveyed to John Morton, upon which was erected BRIDGE END CHAPEL.

The Trust Deed, 1788, between John Morton, of Rastrick, yeoman, of the one part, and John Armitage, Benj. Morton, John Clegg, Joseph Riley, John Swift, John Sykes, Saml. Wilkinson, the Rev. Samuel Lowell, minister, of Brighouse, the Rev. William Moorhouse, of Huddersfield, the Rev. Jonathan Toothill, of Hopton, the Rev. James Dawson, of Cleckheaton, and the Rev. Joseph Cockin, of Thornton, of the other part, Reciteth—that on the 1st of June, 1728, an indenture was made between the Rt. Hon. Peregrine Lord Osborne, Marquess of Carmarthen, and Lord of the Manor of Wakefield, of the one part, and James Whitaker, of Brighouse, blacksmith, of the other, the said Marquess did

devise to the said James Whitaker, the cottage with its appurtenances situate on a piece of waste ground called Bowling Green, at Brighouse Bridge End, then in the tenure of the said James Whitaker, for ninety nine years, at the yearly rent of sixpence, payable at the feast of Saint Michael the Archangel, now vested in the said John Morton, for the rest of the said term; and whereas a chapel or place of public worship hath been erected on the site of the said cottage, the aforesaid are appointed as Trustees for the rest of the ninety-nine years, and £14 was paid to John Morton to transfer the same upon trust that they, together with John Morton, as Trustees of the premises, permit the same to be used and enjoyed by the person who shall from time to time be nominated and elected minister thereof by the persons who rent the pews or otherwise subscribe towards the maintenance and support as and for a chapel or place of public worship for Protestant Dissenters and not for any other purpose. When the Trustees are reduced to seven in number, by death, dismission, or declining to act, the survivors, together with the male members of the church or society who communicate at the ordinance of the Lord's Supper, shall meet together and elect such others of reputation to fill up the number to thirteen. If the Trustees, when under seven in number, neglect to appoint successors, the male members of the church may (after notice) elect successors from themselves or others. Dated May 17th, 1788.

On the 24th of May, 1796, it is recorded that John Morton, Samuel Wilkinson, John Clegg, and the Rev. James Dawson, are dead, and the survivors neglected to elect successors within three months, the following were appointed on the trust (the before-mentioned ministers, with John Armitage and John Swift, declining to act)—William Crosley, engineer, of Brighouse; Samuel Bates, of Brighouse, schoolmaster; Ely Clegg, of Brighouse, gentleman; Jonas Broughton, of Rastrick, millwright; Thomas Dearnally, of Rastrick, saddler; Thomas Bottomley, cardmaker; Wm. Wilkinson, Rastrick, manufacturer; Joseph Denham, millwright; Edmund Cooper, Rastrick, worsted manufacturer; Joshua Jubb, Bradley Lane, Hudders-

field, schoolmaster; Samuel Battye, staymaker; and Thomas Helm, along with the survivors—Joseph Riley, maltster, Brighouse; Benjamin Morton, clothier; John Sykes, clothier, Rastrick; and John Swift, now of Leeds.

On the 4th of January, 1798, Joseph Riley, William Crosley, and Ely Clegg being dead, the surviving Trustees appointed William Gooder, of Rastrick, butcher; John Bell, of Rastrick, mason; and Thomas Cawthra, of Brighouse, currier; as successors.

A deed, dated September 5th, 1818 (giving the plan of the old chapel and premises), between George William Frederick, Duke of Leeds, and Thomas Dearnally, Rastrick; Joseph Denham, Rastrick, millwright; S. Battye, Rastrick, staymaker; J. Jubb, Bradley Lane, schoolmaster; Thomas Bottomley, Rastrick, cardmaker; John Holland, Slead House, worsted stuff manufacturer; Thomas Cawthra, Brighouse, currier; Jonathan Aspinall, Rastrick, slate dresser; Abel Aspinall, Elland Edge, slate dresser; Richard Jessop, junior, cordwainer; John Sykes, Rastrick, woollen cord manufacturer; William Helm, Elland Edge, cloth dresser; James Marshall, Rastrick, weaver; John Bell, junr., Rastrick, mason; John Sykes, Slead Syke, gravestone-cutter; Jonathan Aspinall, junior, Elland Edge, slate dresser; John Bottomley, Rastrick, maltster—Recites that His Grace, for the sum of £300, did sell 7660 square feet, with the chapel and dwelling-house now occupied by the Rev. J. Hemus Crisp, to the Trustees, and whereas B. Morton, W. Crosley, S. Bates, Joseph Riley, Ely Clegg, Jonas Broughton, John Sykes, W. Wilkinson, S. Wilkinson, Thomas Helm, and Edmund Cooper are dead, leaving Thomas Dearnally, Thomas Bottomley, Joseph Denham, S. Battye, and Joshua Jubb survivors, all of whom, except Thomas Bottomley, decline to act, they (the survivors) for five shillings, transferred the property to Thomas Bottomley, John Holland, Thomas Cawthra, and the others before-mentioned, making thirteen in number. The minister was to be appointed by two-thirds of the trustees and male members of six months' standing; of the Congregational or Independent

Denomination, and not to preach anything contrary to the Assembly's Shorter Catechism, or such doctrines as are generally held by Independents or Congregationalists, commonly called Calvinistic. The same number of Trustees and members have power to dismiss the minister. The Trustees have to let the pews. The chapel may be sold by auction and another built in Rastrick, or any other place in Yorkshire. Surviving Trustees were to elect successors (the complement of thirteen,) from members of the church, or members of some neighbouring Independent church; failing that, from the congregation.

The members will see by the last clause, that I had reason to act as I did at the last election of Trustees. Four members of the church were proposed, seconded, and carried; another was proposed, but the matter was adjourned. At the next meeting for this business, all former business was let fall without a motion to rescind; nothing appears on the church book respecting it, but *de novo*, they started again.

The following pedigree shows the relation of the Dukes of Leeds mentioned in the deed:—

Richard Osborne = Jane Broughton.

|

Sir Edward = Anne only child of
died 1591 | Sir Wm. Hewit,
Sir Hewit died 1614

|

Sir Edward a great royalist

|

Sir Thomas, who by favour of Charles II, and afterwards of William III, rose from a baronet by successive steps to become Duke of Leeds in 1694. He died in 1712, and was succeeded by his son Peregrine, the second Duke, who died in 1729, the year after the grant to James Whitaker. Peregrine, the 2nd Duke, had a son

Peregrine, the 3rd Duke, died 1731

|

Thomas, the 4th Duke, Knt. Garter, died 1789

|

Francis Godolphin, 5th Duke, died 1799

|

George Wm. Frederick, the 6th Duke, whose daughter, marrying Sackville Lane Fox, Esq., carried the possessions into that family.

Amongst the students sent by the Rev. James Scott, from the Academy at Heckmondwike, was the

REV. NATHANIEL SCHOLEFIELD,

Who was recognised as the first minister at Bridge End, but was not ordained till after his removal to Henley-on-Thames, which took place after a very short stay here. Mr. Scholefield remained at Henley for a quarter of a century. The Henley church book simply states respecting him that he was ordained Aug. 15, 1786, and, at the request of the church, resigned being pastor Jan. 24, 1806; but this is the entry by his successor, the original church book being lost. He was then invited by the Lancashire Union to work a new and weak cause at Oldham. This he did for some time very successfully, and was then asked by the Cheshire Union to undertake a like work at Over and Middlewich. After a time some little discontent was expressed at Middlewich, and the Cheshire Union promised a grant of £20 to Over if he would take that as a separate church. This was the first recognition of a distinct church at Over. For nine months Mr. Scholefield was very successful, and then died, leaving his widow and three daughters at Over. The eldest became governess to Lord Powerscourt's children, and at his lordship's death he left her an annuity. The youngest of the daughters—Hannah, was blind from about fifteen years of age, and dependent on her brother, Professor Scholefield, and sisters. On Lord Powerscourt's death, a house was taken in Liverpool, and the widow and her three daughters removed there. Mrs. Scholefield and her eldest daughter died there, after which the two sisters came back to Over and opened a school, but the health of the second (Sarah) failed, the school was abandoned, she grew worse, died, and was buried with her father. For some time the Professor contributed to his sister's support, but at his death she was left destitute. She was placed by the Rev. Mr. Mar-

shall (Mr. Scholefield's successor at Over,) in a cottage at the chapel gates there, and for more than twelve years remained alone, dining with Mr. Marshall. Though blind, her faith and patience were remarkable, and her memory is a saintly one. She died about two years ago [i.e. 1874] and is buried in Over Chapel burial-ground. There is a stone, but no inscription. I believe it is intended that it shall contain simply her name, age, and the date, with the words "There shall be no night there." Mr. Scholefield is buried in the old parish churchyard, St. Chads, nearly opposite to the door, and under the shadow of the ancient sun-dial. The stone is a flat one, and has the following inscription:

Nathaniel Scholefield,
Minister of the
Independent Chapel,
Over. Died July 10, 1820,
Aged 68 years.
'God hath given to us eternal life, and this
life is in His Son.' I John v. 2.
Also of Sarah Scholefield,
daughter of the above,
who died July 4, 1862,
Aged 64 years.

This information was furnished me by the Rev. J. T. Maxwell, of Over, from the lips of the Rev. Mr. Marshall, still living there, who adds further that a grant was regularly made to Miss Hannah Scholefield, from Lady Hewley's Charity. The surviving grandchildren of Mr. Scholefield are two daughters of his son Nathaniel; the Rev James Edward Scholefield, late of Tugby Vicarage, Leicester, now of Snarestone, Ashby de la Zouch, who was the only son of the Rev. James Scholefield, Professor of Greek at Cambridge University; and Joshua Scholefield, Esq., of Bootle, and his brothers and sister.

I have sought in vain for a portrait of the Rev. Nathaniel Scholefield, and enquired unsuccessfully after his parentage. The only references to him I have seen are the two in the "Memoir of the Rev. James Scholefield, M.A., late Fellow of Trinity College, Regius Professor of Greek in the University of Cambridge, Perpetual Curate of St. Michael's, Cambridge,

and Canon of Ely, by his Widow." "The subject of this Memoir was the fifth child of Nathaniel and Mary Scholefield, of Henley-on-Thames. He was born on the 15th of November, 1789." [I believe that the maiden name of the Canon's mother was Mary Saundy, a native of Henley, where relatives of the name still live. Evidently the Rev. N. Scholefield must have gone to Henley long before the date of his ordination, as given previously, 1786. It seems to me that 1780 is more likely to be the date, as might be easily tested by referring to the old Henley Register Book, if at Somerset House.] But to continue the excerpt: The Canon's father "was a man of vigorous intellect and extensive knowledge. When the income arising from his chapel became inadequate to maintain his increasing family (twelve in number), he left Henley, and resided upon a small farm, at the distance of four miles from the town; continuing, however, for several years, to share the duties of the chapel, and returning home in time to preach in his own house in the evening, to the poor of the neighbourhood, who, having no other means of grace within their reach, gratefully assembled for the purpose of religious instruction. For a part of the year, he had a service also in his house on Wednesday evenings, for the benefit of the poor, which was often attended by a crowded auditory. Although a Dissenter himself, it was his wish that, should any of his sons enter the ministry, it should be as Ministers of the Established Church of England; and therefore gladly accepted the offer of a presentation to Christ's Hospital for his son James, who, at the early age of seven years, left his paternal roof, for many long years of school instruction and discipline." The Rev. Mr. Bartlett, late Vicar of Luton, writes—"We were, I think, together at a preparatory school, at the early age of six years; and shortly after this, he was removed to Christ's Hospital; and his eldest brother Nathaniel and I were sent to a boarding-school elsewhere. I delighted, as a little boy, to spend an occasional few days at the beautifully-situated farm of his father, on Wetherwedge Hill. His father had a

very large horse, which had been a trooper's horse, and seen service in the army, and this quiet good-tempered creature was named 'Old Soldier.' On one occasion, Nathaniel and I were upon him, and James, too, was also climbing up, when the motion of the horse, before he had obtained a seat, threw him off, and he fell to the ground. He made no complaint, and did not appear hurt, but his father discovered at night that he had broken his collar-bone." Whilst a curate under the Rev. C. Simeon, at Cambridge, the future Canon and Professor, then just elected Fellow of Trinity College, was visited by his aged parents. "His father was a dissenting minister, a godly man, and his mother a meek-spirited woman, not a little proud of such a son. It was no small joy to them, to hear that son proclaim the gospel of Jesus Christ, in dear Simeon's pulpit at Trinity Church. The curate was permitted to preach, and I shall never forget the excitement and surprise of the large congregation upon the occasion, for no sooner had his son entered the pulpit, than the aged father, who was very deaf, mounted, trumpet in hand, the pulpit-stairs, and, leaning his elbow on the door, drank in the words of life which flowed from the lips of his gifted son." This would be between 1816 and 1820.

Canon Scholefield published many theological works, and edited the Parker Society's Publications. He died at Hastings, in 1853, and a funeral sermon was preached at the University Church, by the Rev. Henry Venn, grandson of the former Vicar of Huddersfield. The Rev. Joshua Scholefield, Vicar of Billesden, was another of the Independent Minister's sons.

THE REV. ROBERT SMITH,

Who was also trained under the Rev. James Scott, at Heckmondwike, and a fellow-student with Mr. Scholefield, was for a short time the unordained minister at Bridge End, but is said to have removed because he was unkindly treated. During his ministry there was a perceptible increase in the congregation. What dissatisfaction it was, I could never learn. As there are no records preserved at Leek, in Staffordshire, whither he

removed, we are unable to fix the date of his settlement there, but he is mentioned, in 1797, as of Leek, when he officiated at the ordination of the Rev. Job Wilson, of Northwich. (*Historical Sketches of Nonconformity in Cheshire, 1864.*) He had probably been there fifteen years then. In 1807 he left Leek for Nantwich, in Cheshire, and continued pastor of that church till the 10th of January, 1818, when he resigned in consequence of age and infirmity. Some distant relatives of Mr. Smith still attend the Independent Chapel at Nantwich. He was twice married. He died in the Welch Row, and was buried at the Independent Chapel, in Church Lane, Nantwich —the chapel now used as a schoolroom. On a tablet is inscribed :—

Underneath
lies the mortal remains of
Rev. Robert Smith,
40 years a minister of the Gospel
of Jesus Christ, and late
Pastor of the Church of Christ
worshipping at the
Church Lane Chapel, Nantwich,
who departed this life March 20th,
1822, Aged 73.
A sinner saved by grace.

In yonder world, exalted high,
He dwells with Jesus—all his joy
Released from sin and toil and strife,
Death was the gate to endless life.
And now his soul is gone to prove
The height and depths of Jesu's love.

There seems to have been no memoir or portrait of him preserved. I am indebted to the Rev. H. S. Payne for these particulars.

Old people used to mention a Mr. Sylvester, of Halifax, silversmith, who preached acceptably at Bridge End.

In 1780, a church was formed, as shewn by the following extracts from Highfield Chapel Register, Huddersfield, kindly supplied by the Rev. R. Bruce, M.A. The summary at the end of the year 1780 records "Dismissed to Rastrick,

6," but nothing further is stated as to the reason why, or the people to whom they were transferred.

The six were—

Jonathan Denham, Rastrick,	admitted to	Highfield,	Feb. 3, 1775.
Elizabeth Slack, Rastrick,	,,	,,	March 2, 1776.
John Bentley, Rastrick,	,,	,,	May 2, 1777.
Joshua Denham,* Rastrick,	,,	,,	July 31, 1778.
Mary Wood, Rastrick,	,,	,,	Oct. 30, 1778.
William Goodder, Oaks Green	,,	,,	Oct. 30, 1778.

* He was re-admitted to Highfield, but no date given.

This attempt to establish a church here failed, but three at least, of the six, joined under Mr. Lowell's ministry.

THE REV. JOHN MELDRUM,

Who had been the minister at Malton, near York, for about ten years, came to Bridge End in 1785. He is said to have made the plan for the Chapel House, so that the stone, bearing date I.B. 1783, taken from the chapel-house, now walled into the old school, was probably a gift, and intended for some other building. To raise funds for the liquidation of the debt on the chapel-house, he visited Scotland, his native country, and made collections at other places. Among other contributions was £10 from Lady Glenorchy, who took much interest in the progress of religion in Yorkshire. Mr. Venn, writing August, 1786, records the death of this excellent lady; and Lady Mary Fitzgerald, in a letter to Mr. Venn, says, "Dear Lady Glenorchy's departure was a sad providence for the Church below."

A subscription list, the object not stated, but possibly towards the chapel-house debt, gives:—

Benjamin Morton...	5s.	Mrs. Helm.....	5s.
John Morton.....	5s.	Mr. Armitage	10s. 6d.
John Swift	3s.	Miss Armitage.....	10s.
John Sykes	2s. 6d.	Miss Ramsden	5s.
Joseph Riley.....	3s.	Samuel Wilkinson	10s. 6d.
Wm. Goodare	3s.	Thomas Thornton	1s.
M— G—	5s.	Miss Ramsden	5s.
Mr. Robinson	3s.	Mr. Clegg	5s.
Mr. Clegg, junr. ...	5s.	Thomas Bottomley	2s. 6d.
		Total.....	£4 9s. 0d.

Delivered to Benj. Morton this 8th Day of June 1786, the sum of £3 3s. 0d.



REV^D S. LOWELL.
BRISTOL.

Mr. Meldrum farmed a croft at Bridge End, which, together with a well near it, have since been called Scotty Croft and Scotty Well, because he was a Scotchman. During his stay here, the number of the congregation diminished. He removed to Hatherlow, in Cheshire, in 1786, where he remained twenty-eight years. In 1792, the old chapel at Hatherlow was repaired, and a gallery built, and a burial-ground set apart. Mr. Meldrum formed a Congregational Church at Northwich, in 1797. In the previous year, he had published a small treatise, 8vo., entitled "The State of Religion, a Call for Humiliation." In 1807, he published a work in two volumes, 8vo., on the "Incarnation of the Son of God." Mr. Crisp was in possession of the MS. of this book, as also of three of Mr. Meldrum's sermons, preached the first, second, and third Lord's Days in January, 1786, from Psalm cxviii, 25, 26, upon the occasion of his settling at Hatherlow. I know of no portrait of Mr. Meldrum. He died at the chapel-house, Hatherlow, April 5th, 1814, aged 64, and with his wife, lies buried in the Hatherlow chapel yard. Mr. Crisp was personally acquainted with him. I have the second of the three sermons above mentioned, in Mr. Meldrum's handwriting, and purpose printing it as an appendix to this book.

THE REV. SAMUEL LOWELL

Became minister in 1786, when the Church was re-formed, and twenty-eight members signed the *Church Covenant*, of which the following is a copy:—

"We do in the presence of our great God, and of our Lord Jesus Christ, that awful crowned King of Zion, and of his holy Angels and people and all others here present, solemnly as saints, give ourselves up in covenant to the Lord and each other, by the Will of God: solemnly promising and engaging in the above-named presence, to walk with God and one another, in the observation of all Gospel Ordinances, and in the discharge of all relative Duties in this Church of Christ, and elsewhere, as the Lord shall enlighten and enable us from this day forward, owning all the Churches of Christ, and taking our communion with them when offered. In witness of the same, we subscribe our names to the God of Jacob to walk with God after the Tenour of this Covenant

Samuel Lowell, minister	Deborah Rawnsley
Benjn. Morton	Martha Brooke
John Sykes	Sarah Marchall
John Burgess	John Morton
Ann Jagger	Richard Brook
John Turner	Joseph Hamerton
Jos. Riley	Mary Bell
Jno. Swift	Joshua Denham*
Sarah Wilkinson	Elizabeth Horsfall
Joshua Bentley	Samuel Batty
Betty Riley	James Howroyd
Joseph Stake	William Goodare*
Mary Richardson	Wm. Marshall
Thomas Sykes	John Bentley*

* These have been previously mentioned, 1780.

We will now resume our notice of Mr. Lowell. After some years of enquiry, I have been able to gather a few notes respecting him, from his eldest grandson, Samuel Lowell, Esq., of Hillgrove Street, Bristol, who writes:—"My late revered Grandfather left behind him, with the view of possible, subsequent publication, ample materials for the biography of his earlier and middle life, in the form of letters addressed to his then ten surviving children. These manuscripts, which would have been now so valuable, were, through culpable negligence, lost during my forty years wanderings in far and foreign lands, and the account I can render is but meagre; it may, however, be of some interest to you, and therefore

"With such a hope, I'll track
My seventy years of memory back."

"The Rev. Samuel Lowell was born at Birmingham, on the 28th of April, 1759, of parents highly respectable, but somewhat reduced in position; the first records of the family commencing with the founder of the church, and the builder of the small town of Llan-Lowell, in South Wales. A later branch of the family migrated with the Pilgrim Fathers to North America, when they settled down in Massachussetts, and became and have continued a thriving family, distinguished in law, theology, and literature. In my youth, in 1825-6, I dined at the table of one of the family, in Boston—the Hon. Judge Lowell, with the then president of the U.S., John

Quincy Adams. My grandfather was apprenticed, when about fourteen years of age, to his father, a respectable, if not very talented engraver. Being possessed of great humour and quickness of perception, combined with an almost irresistible power of mimicry, he became associated with some of the actors of the day, and amongst others with the celebrated comedian [Sheridan] who subsequently acquired respect, fame, and fortune in his profession, and between whom a friendship existed till the close of life, notwithstanding the wide difference in the walk chosen by each. This led to Mr. Lowell leaving his home, and joining, for a very short time, a company of players. While at Chester, he became acquainted with a young lady of good character and position, a Miss Jane Edwards, two years his senior, whom he imprudently married at the early age of seventeen. I use the term imprudently solely in reference to age, for in every respect otherwise the match was most eligible, and one of enduring happiness. One good consequence ensued; it led to the discontinuance of the theatrical profession, and they went to Liverpool, where his eldest son, my father, was born. His first serious religious convictions were, under God, to be attributed to a sermon heard from, and an acquaintance formed with, the Rev. Joseph Cockin, of Halifax, after whom his third son was named. Mr. Cockin, forming an excellent opinion of his piety, talent, and adaptation for the ministry, took him in hand, and gave him the only theological training he ever received."

In Mr. Caston's *Bristol* I find the statement that, 'having been called in early life by divine grace, and discovering talents for the ministry, he became a preacher in Mr. Wesley's connection, and engaged in itinerant service in the neighbourhood in which he lived. He was for some time also situated at Brighouse, in Yorkshire, but his mind becoming more imbued with Calvinistic views and sentiments, he accepted an invitation to settle at Woodbridge as a congregational pastor.' This cannot be altogether correct. Mr. Lowell was minister at Stainland about 1781, removing to Brighouse in 1786. This removal is stated to have been in 1782 in Mr. Miall's

book, but I believe it to be erroneous. During his stay at Bridge End the chapel was well attended. His labours were very successful, pecuniarily as well as spiritually. By his exertions the debt which encumbered the chapel was removed. In 1786, he was invited to become pastor at Delph, but declined.

He accepted a unanimous call to Woodbridge, Suffolk, in 1789. His grandson gives, as one reason of the removal, that an increasing family demanded it. He was recommended to Woodbridge by the Rev. J. Clayton, senior. Whilst there, his preaching became attractive and popular. He delivered, and printed by request, several separate discourses, and soon became known beyond the sphere of his immediate ministrations. Amongst other places at which he was invited to supply was the Tabernacle at Bristol. Arising out of his visit, he was requested to visit the destitute flock in Bridge Street, in Bristol, and in the beginning of the year 1799 consented to do so. At Woodbridge he was respected and beloved, and the testimony still lingers that he was a firm friend, a faithful pastor, and a devoted and useful Christian.

His probationary services at Bristol were soon followed by an earnest and unanimous invitation to take the oversight of the church; and at Midsummer, 1799, he entered on his stated pastoral labours among them. Mr. Lowell's ministry was highly acceptable to the people, and greatly blessed to their spiritual welfare. The aspect of things soon began to change. The congregation increased. A spirit of inquiry was awakened. Weekly meetings for prayer were again established, and church meetings resumed. There were then about fifty members. He took an active part in promoting the Missionary and Bible Societies. In 1801 he published, by subscription, "Sixteen Sermons on Evangelical and Practical Subjects, chiefly for the use of Families," 8vo., respecting which the *Christian Observer* says they are 'solid and scriptural, containing valuable instruction.'

At the cessation of the war, in 1802, he published a discourse, entitled "The Blessings of Peace," preached on the

Thanksgiving Day, June 1st, and in the same year, a funeral sermon, entitled "Early Piety recommended from the Example of Josiah." In 1813, a large number of soldiers of the Renfrewshire Militia attended his chapel, one sermon addressed to whom he printed, entitled "The Christian Soldier," from 2 Tim., ii, 3. Nearly five hundred red coats attended. He preached and published a funeral sermon on the death of Richard Reynolds, Esq., the philanthropist, in 1816, entitled "The loss of righteous and merciful men lamented and improved." His last production, published after his decease, was a discourse on the "Reasons for Dissent," 1823. He annually visited the Tabernacle in London, as a supply. He caught cold on the 30th of October, 1823, returning from a church meeting, and died three weeks afterwards. The *Evangelical Magazine* for February, 1824, gives a long and interesting account of his last illness. Just before his death, he composed the following verses, which were sung with deep emotion at the funeral:—

"I come to Thee, my gracious God,
For grace to bow beneath Thy rod;
To acquiesce in all Thy will,
And learn the important word, 'Be still.'

Thou seest my feeble frame oppressed,
In vain my spirit sighs for rest;
But, Lord, perform Thy holy will,
And teach my spirit to be still.

Thou knowest how wayward is my mind,
While all Thy ways are just and kind;
Oh make me love Thy holy will,
And bid Thy servant, Lord, be still.

His last words were—I now know and see, and feel the meaning of those lines, "The world recedes, it disappears! Heaven!"

He was interred in Portland Chapel, Kingsdown, when an immense concourse followed the corpse. The Rev. W. Thorp, in accordance with the will of the deceased, gave the address at the grave. The pall-bearers were the Revs. Messrs. Ryland, Jay, Priestley, Woolridge, Roberts, and

Crisp. The Rev. Wm. Jay, of Bath, preached the funeral sermon in Bridge Street Chapel, and the Rev. W. Thorp (a Yorkshireman) at Castle Green Chapel.

A tablet to his memory, in Bridge Street Chapel, bore the following inscription:—

"In Memory of

THE REV. SAMUEL LOWELL,

Who finished his course with joy on the 19th of November, 1823,
Aged 64 years.
This tablet is erected by his bereaved flock,
In affectionate remembrance of
His character and services."

His grandson writes to my enquiries:—"At Bristol, his course was marked by ardent and continued devotion to his Master's cause, and I remember to have heard him say that the Church membership had quadrupled during his ministry. In preaching, he was plain and practical, rather than elegant; but his discourses were replete with genuine piety, and remarkable for the deep affection evinced for the flock committed to his charge. In person he was good looking, florid, and (especially towards the close of his life) somewhat stout. In reply to your enquiry relative to portraits, I possess an exquisite miniature, painted on ivory. There was a life-sized portrait in Bridge Street Chapel, painted by Holiday. My sister still inhabits the house in Kingsdown in which, for twenty-four years, he resided." From a print lent me by Mr. Lowell, I have got a copy, by photography, of his grandfather's portrait, and also the print from the *Evangelical Magazine*. The Rev. S. Lowell's children were Samuel Thomas, Mary, Hannah, John (died in infancy), Maria, Eliza (died in infancy), Jane, Leathley (died in infancy), John Caleb, Joseph Cockin, Eliza, Martha, and Benjamin Hanson. It seems strange that none of these are mentioned in the Bridge End Registers, and that Mrs. Lowell's name does not appear amongst the list of members. He is said to have resided with his family at Halifax, before 1782, and possibly

never removed to Brighouse. Mr. Crisp's MS. states he was ordained in 1786.

The two following anecdotes appeared in the sketches I published some years ago in the *Brighouse News*.

Dr. Ryland, the noted Baptist, pleasantly remarked to Mr. Lowell, "Your removals have been very remarkable; from *Brighouse*, *Bridge-end* to Wood*bridge*, and from Woodbridge to *Bridge*-street; you always keep on the *Bridges*. I want you to come into the water."

In an American work—Arvines' Anecdotes, published in 1850—I met with the following:—

"The late Rev. Samuel Lowell, of Bristol, being once at Brighton, expressed a wish to walk on Steyne, and to have the public characters pointed out to him. Amongst the rest, a celebrated comedian was noticed. "Ah," said Mr. L., "is that ———, my old schoolfellow? I'll speak to him." He accosted him, and the following conversation took place:—

Lowell.—Sir, I believe I have the pleasure of addressing Mr. ———.

Comedian.—Yes, Sir, my name is ———; but I have not the pleasure of being acquainted with you.

L.—What! not know your old schoolfellow, Samuel Lowell?

C.—What! are you Samuel Lowell?

L.—Yes, I am.

C.—Well, I am glad to see you; now tell me your history in five minutes.

L.—First, my name is Samuel Lowell; I am a dissenting minister at Bristol, where I have lived upwards of twenty years; I have a large family.

C.—So you are a dissenting minister; well, you are a happy man, for you go to your work with pleasure, and perform it with pleasure; I go to my work like a fool, to please fools; I am not a happy man."

THE REV. ELI HOLLINGWORTH

Was a native of Wooldale, Holmfirth, and recommended from Mr. Galland's church, to the Rev. Samuel Walker, of Northowram Academy, where he was trained for the ministry sometime between 1783 and 1790. He was at Bridge End in 1790. In the commencement of his ministry he was highly esteemed as a preacher, but he afterwards walked unworthily,

and neglected to prepare for the pulpit, in consequence of which the Chapel became nearly deserted. He was a cheerful, good-looking man, but addicted to drunkenness. When visiting Mr. George Cooper Rushforth, of Castle Hill, he was wont to remark that he there saw 'A little house well filled, a little farm well tilled, and a little wife well willed.' He married his housekeeper, Hannah, sister of Samuel Battye's wife. For some time, in order to support himself, he made 'pieces' at Rastrick Lane Head. A person named Stanley, corn miller, was permitted to reside in the chapel-house. Mr. Hollingworth neglected to keep the registers properly, and several (including Susan, daughter of Abraham Horsfall) who were born in 'barley time,' 1797-8, when flour was six shillings per stone, and meal fivepence per lb, and barley bread was eaten by the poor, are unable to meet with the record of their baptism. On the 3rd of May, 1800, this eccentric minister removed to Sowerby, but resigned there in 1803, and removed into Lancashire, where he kept a school. No record remains of him at Sowerby.

THE REV. WILLIAM NORTHEND

Was a native, I have been told by old people, of Landimere, Northowram, and a member of the old family settled there and at Hipperholme for more than five centuries. He was a student at Heckmondwike, under the Rev. James Scott, Southfield. He had been a weaver previous to his entering on the ministry. He married the daughter of the Rev. Mr. Hesketh, of Northowram, and had two children, Benjamin and Betty. He first settled at Bridlington, where he was ordained in 1777, and laboured for twelve or thirteen years. After this he removed to Welford, in Northamptonshire, thence he again removed to Nayland, in Suffolk, and thence, in 1795, to Haslingden, where he continued till his removal to Brighouse.

The following extracts are from the Old Register at Somerset House, London. Mr. Northend writes:—

"June 1st, 1800, I preached the first time since 1781, when I preached twice, and administered the Lord's Supper.

1512552

"August 10th, 1800, the people gave me a call which I accepted, and answered the following Sabbath, August 17th, and read in the pulpit.

"Oct. 22nd, 1800, Our two children came to Brighouse; 23rd, our goods came; I and my wife slept at Benj. Morton's; 24th, I, wife and children came to the Chapel House.

"1801, Jan. 1st, Elizabeth Northend received into communion, and also Benj. Morton re-admitted. [He had withdrawn during Mr. Hollingworth's ministry.] Also William Walker, of Huffe Edge, transferred from Halifax under Mr. Knight and Mr. Cockin to Bridge End.

He very particularly notices the number present, and who were absent at each church meeting and Lord's Supper, calling to account all miscreants. The number of members must have been very small. At the church meeting, held Nov. 29th, 1804, there were but eight present, including Mr. and Mrs. Northend, upon which occasion Messrs. Jonathan and Abel Aspinall, and George Marsden were admitted members. In 1805, Hannah Burgess was received from Holmfirth Chapel.

The following are interesting entries, showing how things were managed before Fire Insurance Companies were in much vogue. 'Briefs' were obtained from the magistrates authorising collections in churches and chapels. The following cases are entered, 1804—1810:—

		COLLECTED. *s.*	*d.*
1804, Aug. 26	Houghton Barn Fire, Stafford ... ... Charge £422	2	0
„ „	Ince Fire, Lancashire ... ... Charge £603 10s. 6½d.	2	11
1805, Jan. 27	Hinstock Fire, Salop ... ... Charge £300	3	2
„ July 28	Woodbury Fire, Devon ... ... Charge £100 5s. 8½d.	2	2½
1806,	Chipnall Fire, Salop... ... ... Charge £1084 7s. 0d.	1	2
„ June 29	Northwood Fire, Southampton ... ... Charge £1500	1	8
„ „	Church Kirk Chapel, Lancashire ... ... Charge £1691 10s. 0d.	1	0
„	Buxton Chapel, Derby ... ... Charge £2247...	1	0½

		COLLECTED. s.	d.
1806, June 29	Ludden Church rebuilding		
	Charge £1413 18s. 0d.	1	8
,,	Elton Church, Derby		
	Charge £1100 12s. 10d.	1	7
,,	St. Swithin Church, Lincoln		
	Charge £777 8s. 2¼d.	1	4½
1807, April 12	Follifoot fire, Yorks (happened Dec. 10, 1804)		
	Charge £306	2	0½
,, Oct. 18	Baldre fire, Southampton		
	Charge £509 16s. 0d.	1	0
	Woodseaves fire, Salop		
	Charge £541	1	4
1809, April 23	Dennington fire, Staffordshire		
	Charge £304 5s. 0d.	0	5
	Hilton fire, Salop		
	Charge £696 16s. 7d.	0	9
1810,	Haworth fire, Yorks...		
	Charge £768 0s. 1d.	1	1

The following application reveals a state of affairs greatly contrasting with the present position of the Cause:—

"To the Trustees of Lady Hewley's Charity:

Gentlemen,

We the Protestant Dissenters at Bridgehouse, beg leave to submit the following case to your charitable and christian consideration.

The congregation here being yet small and most of us but poor people, what we can raise towards the support of the Gospel is but little, our contributions having been only about 17, 18, 19, or 20 pounds a year, and it is well known that money now goes but a very little way. Therefore the whole of our Minister's salary is far too liittle for the support of himself and family, and his wife—Mrs. Northend has been much fatigued and overset to do without a servant which has injured her health; And since the beginning of October last she has been much afflicted, and not able to do for herself.

Therefore, Honoured Sirs, while we sincerely thank you for all your past favours towards the support of our weak interest we humbly beg and intreat you to grant us some additional advance from Lady Hewley's excellent charity as your wisdom and christian goodness shall please to direct for which we shall be very thankful, and which will be most gratefully received by our pastor, the Rev. Wm. Northend who cordially thanks you for all your former benefits.

Signed in the name of the Society at Large. Bridghouse March 23rd, 1806."

The Hewley donation amounted to £6 per annum. To augment his income, Mr. Northend kept a school at the chapel-house for some time, and had amongst other scholars John Cockin, afterwards minister at Holmfirth, the son of the Rev. Joseph Cockin, of Halifax. Young Cockin lodged with Samuel Battye.

Mr. Northend's ministry was rendered beneficial in a few instances, but his singularities prevented his general usefulness, consequently the interest continued in a very low state, till he resigned the chapel into the hands of the Trustees for the sum of £90, with two years' residence at the chapel-house, in 1810.

After his retirement he preached but seldom. He died April 9th, 1821, aged 75 years, and was interred at Northowram. A biographical notice of him appeared in the *Evangelical Magazine*, November, 1821. In my book on "Idle and Airedale College," I have stated, on the authority of an old newspaper cutting, that he died at Bridlington; if so, he must have been conveyed to Northowram. There is no portrait of Mr. Northend, I believe. During this declension at Bridge End, when Mr. Northend preached to a half-dozen people, the majority assembled at Slead Syke (where Mr. Benjamin Morton resided) at the Kiln, fitted up by Mr. Holland, and at Oaks Green, in Rastrick. Amongst those who disrelished the preaching at Bridge End was John Holland, Esq., of Slead Hall (afterwards Slead House,) who had received spiritual benefit under the Rev. Joseph Cockin, of Halifax. Mr. Holland was a strong stay to the congregation then meeting at the Kiln, Slead Syke; Oaks Green being considered a dependent station; but in 1809 preachings were held alternately at each place. Application was made to the Rev. Mr. Vint, of Idle, who regularly supplied the pulpit at the Kiln with students, amongst whom, at Christmas, 1809, and in the spring of 1810, was Mr. Crisp. Notwithstanding the long distance intervening between Slead Syke and Oaks

Green, the cause prospered at both places, and prayer meetings were held at Abraham Horsfall's, on Rastrick Common, Mr. Holland's, Slead Hall, afterwards at Slead House, and other places. A subscription list is preserved for the support of preachings at Slead Syke and Oaks Green, in 1809; and in the same year £12 5s. 6d. was raised for violoncello, and Clark's psalm tunes. A flourishing Sunday School existed at Slead Syke, which was continued long after the Chapel was regained, even to the building of the school at Bridge End, in 1821. The teachers at the Kiln school included Mrs. Holland, Miss Faith Holland, of Smith House, Miss Wilcock (Mr. Holland's governess, who was afterwards married to the Rev. S. Rhodes, of Stainland), John Holland, Esq., Messrs. William Marshall, Abraham Horsfall, Jonas Bottomley, Joseph Empsall, and William Walker, who was the 'dog-noper,' or sexton, at the Kiln. Jonas Bottomley, a few years ago, when an inmate of Sir Francis Crossley's almshouses, told me that he, with three other young men from the Kiln meeting, went to hear Mr. Northend preach to his handful of people, and how they were accused by him, from the pulpit, as spies. Mr. Northend held high Calvinistic doctrine, similar to that preached lately by Mr. Wells, of Surrey Tabernacle. Such repugnant expressions as that there are children in hell a span long, might well sever his congregation from his ministry.

Mr. Holland was the principal agent in managing affairs with Mr. Northend, when he resigned at Midsummer, 1810.

The following were the subscribers towards the preachings at Slead Syke, with the sums promised quarterly, commencing November, 1809:—

	£	*s.*	*d.*		£	*s.*	*d.*
John Holland	1	1	0	Matthew Walker...	0	1	6
George Marsden ...	0	4	6	Abraham Horsfall	0	2	0
Jonathan Aspinall	0	4	6	Richard Jessop, jun.	0	3	0
Thomas Marshall ...	0	3	0	John Burgess	0	3	0
William Eastwood	0	3	3	Sarah Cordingley...	0	1	0
John Aspinall	0	3	0	Betty Riley	0	3	0
Abel Aspinall	0	2	3	Geo. Been	0	3	0
Wm. Helm.....	0	4	6	Abraham Farrer ...	0	2	0
John Garside.....	0	1	6	Jonas Bottomley ...	0	2	0



REVD J. H. CRISP.

	£	s.	d.
George Walker	0	3	0
Jonathan Aspinall	0	1	6
Betty Gooder.....	0	1	6
Rebecca Walker ...	0	1	6
Sarah Garlick	0	0	6
John Sutcliffe	0	2	6
Wm. Marshall	0	1	6
Joshua Briggs	0	3	0
Joshua Holmes.....	0	3	0
Joseph Rangeley ...	0	2	6
John Cookson	0	3	0
John Sykes	0	1	6
John Bentley	0	1	6
Abm. Horsfield.....	0	1	6
Total	£6	17	0

The overplus returned to the donors after May, 1810, when they left Slead Syke for the Chapel, £3 1s. 7½d.

John Holland, Dr. to Congregation at Slead Syke:—

Subscriptions—	£	s.	d.
Feb., 1810	10	2	0
„ May, „	8	1	9
	£18	3	9

	£	s.	d.
Feb., 1810, 13 supplies	6	16	6
May, „ „ „	6	16	6
2 supplies...	1	1	0
Returned ...	3	2	9
To Chapel Account...	0	7	0
	£18	3	9

In February, 1810, the following donations are recorded:

	£	s.	d.
Mrs. Sharpe	1	1	0
Miss Holland	1	1	0
Betty Jyssop.....	0	5	0
Deborah Rangeley	0	1	0
Thomas Sykes	0	2	0
Benj. Morton	0	3	0
John Medley	0	5	0
Martha Rangeley...	0	1	0
Thomas Thornton	0	3	0
2 Friends	0	6	0

Although the call to Mr. Crisp is dated July 29th, 1810, he does not seem to have left college till 1812. It was decided he should supply the first four Sabbaths at the Chapel, that the remnant also might invite him to become pastor. In 1810, 1811, and 1812 we find Lady Hewley's Charity set down at £6 per annum. The pew-rents of the Chapel in those years realized about £9 per quarter. Mr. Holland records the following expenses:—

		£	s.	d.
1810. June.	To Attorneys (Wigglesworth and Thompson)	1	16	0
Sep.	12 Supplies	7	10	0
Dec.	13 Supplies	8	2	6
	Joseph Briggs for ministers' provisions	1	7	3
1811. March.	„ „ „	0	15	9
	13 Supplies	8	2	6
June.	13 Supplies	8	2	6
	Joseph Briggs' for 13 ministers	0	19	6
Sep.	„ „ &c.	1	15	6
	13 Supplies	8	2	6
Dec.	13 Supplies	8	2	6
	Joseph Briggs, for 13 ministers, and Chapel yard	4	2	6
1812. March.	Joseph Briggs, 13 ministers	0	19	6
	13 Supplies	8	2	6
June.	13 Supplies	8	2	6
	Joseph Briggs, 13 ministers	0	19	6
	The total expences to June 1812 were	83	6	6½

The following had paid their seat-rents to Mr. Northend, for the June quarter, 1810:—Mr. Lancaster, 7 sittings; Joshua Jubb, Samuel Battye, Joseph Denham, Thomas Bottomley, Thomas Cawthra, and Emma Broughton. Richard Jessop and James Byram had paid part to Mr. Northend for that quarter. There were fifty-two pews in the Chapel. The rest paid their quarterage to Mr. Holland, amongst whom were George Cooper Rushforth, who had a half with his son-in-law, Abraham Horsfall, Mrs. Goodall and Thomas Noble, half-pews, Joseph Crowther, Mrs. Sharp; and in 1811 Abm. Firth Macaulay, Esq., of Slead Hall, took three pews at 5s. each.

List of subscribers towards purchasing a violoncello for the use of the Congregation at Slead Syke and Oaks Green, also Clarke's Psalm Tunes:—

	£	*s.*	*d.*
John Aspinall	0	10	6
Willm Eastwood ...	0	5	0
Tobias Gooder	0	5	0
Wm. Helm.....	0	5	0
Thomas Marshall ...	0	5	0
John Sykes	0	5	0
Job Sykes	0	5	0
James Iredal.....	0	5	0
Joseph Sykes.....	0	5	0
Jonathan Aspinall	0	5	0
Wm. Marshall	0	5	0
Geo. Marsden	0	3	0
Jon. Aspinall.....	0	2	6
John Sutcliffe	0	2	6
John Garside	0	2	6
Rich. Marsden, jun.	0	2	6
Saml. Haigh	0	2	6
Matthew Walker ...	0	2	6
Wm. Marshall	0	2	6
Jonathan Scott.....	0	2	6
John Fox	0	2	6
John Bentley	0	2	6
Job Gooder	0	2	6
Abel Aspinall	0	2	6
Thos. Thornton.....	0	2	6
Joseph Rangeley ...	0	2	6
Rich. Marsden, senr.	0	2	0
Wm. Garlick.....	0	2	0
John Bottomley ...	0	2	0
Isaac Oldham	0	2	0
Wm. Walker	0	2	0
Joseph Crowther ...	0	2	0
Luke Walker.....	0	2	0
John Medley.....	0	5	0
John Holland	2	2	0

	£	*s.*	*d.*
Richd. Jyssop	0	7	0
Richd. Jyssop, jr...	0	7	0
Wm. Jyssop	0	7	0
John Jyssop	0	3	0
Mrs. Holland	0	5	0
Daniel Sharp	0	2	6
Mrs. Helm	0	2	6
Richd. Noble	0	1	6
John Sykes	0	1	6
Abm. Horsfall	0	1	6
Joseph Briggs	0	5	0
John Burgess	0	5	0
Rev. Mr. Hanson...	0	10	6
Joshua Holmes ...	0	2	6
James Marshall ...	0	2	6
John Laycock	0	1	0
Joseph Aspinall ...	0	1	0
Thomas Aspinall...	0	1	0
Sarah Brook.....	0	1	0
James Norminton	0	1	0
Abm. Marsden.....	0	1	0
John Taylor	0	1	0
John Gledhill	0	1	0
Wm. Schorefield ...	0	1	0
Thos. Sykes	0	1	0
Jno. Holland of Oak	0	1	0
Wm. Hutchinson...	0	1	0
Abm. Dawson	0	0	6
John Briggs	0	1	0
Thos. Cowthra	0	1	0
Wm. Lister	0	1	0
John Cordingley ...	0	0	6
Arthur Broughton	0	0	6
Total	12	5	6

THE REV. JOSEPH HEMAS CRISP

Has already been mentioned as one of the students who supplied at Slead Syke. A small portion of the following memoir I supplied to the *Yorkshire Congregational Register*, in 1872, by request.

Mr. Crisp was born at Nottingham, June 17th, 1782. His parents were accustomed to attend the parish church of St. Peter; thither they were accompanied by their son, a quiet, thoughtful, and modest lad. As he was passing from youth to early manhood, he was induced to worship with the New Connexion Methodists, and became a member of the choir. On one occasion, as he was taking part in an oratorio, his attention was arrested by the shrill notes of the trumpet; he was deeply impressed, and inwardly inquired, "Shall I be saved?" Conviction issued in conversion, and in his nineteenth year he made public profession of his faith in Christ. He became a class-leader, and an occasional preacher, and in 1804 he was called to the regular ministry, being appointed by Conference first to Hull, and afterwards to Dewsbury, in which circuits he laboured diligently and successfully.

Having changed his opinions, both theologically and ecclesiastically, in the year 1807 he applied for, and obtained admission into, the Independent College at Idle, under the Rev. W. Vint. When he had been at Idle six months, he received an invitation to the pastorate of the congregation meeting at Slead Syke, which he then declined, but which he finally accepted in 1810, the latter call being dated July 29th, 1810. It is evident, however, that Mr. Crisp remained at Idle till June, 1812, as the congregation at the Chapel was supplied until that date by various ministers and students, but mostly by Mr. Crisp, when a student. Mr. Crisp, during the four years he remained at Idle, gained, by his benevolent nature, the kind wishes and regard of his esteemed tutor and fellow-students. It is, perhaps, worthy of remark that in this same College House where Mr. Crisp and Mr. Bell spent so many years, this history of Bridge End Chapel is being written.

In my "*Nonconformity in Idle, and History of Airedale College,*" Mr. Crisp is stated to have been married when a student, but I am not quite sure, having no documentary evidence to prove it. The College Report for 1812 corroborates what has previously been stated. It states that "dissatisfaction had reduced the congregation at Brighouse, and ultimately caused a division. In 1808, the hearers were from fifty to eighty, and when the division took place in that year, about twenty-five remained at the Chapel. To preserve the interest from extinction, a gentleman [J. Holland, Esq.] in the neighbourhood provided a place for constant preaching. This place the students regularly supplied, and by their instrumentality, and the occasional assistance of neighbouring ministers, the number of hearers was considerably increased. In June, 1810, the Chapel was obtained for the students, and about the same time Mr. Crisp received a call to take the charge of the congregation: their number continuing to increase, galleries became necessary, and were erected for their accommodation. Mr. Crisp having remained in the Academy till July, 1812, went then to reside among them. Since that time the congregation has been very regular in its attendance, and has gradually increased; the greatest unanimity prevails, and the work of the Lord evidently prospers. The number of hearers, besides not less than two hundred Sunday scholars, may be computed at from 350 to 400."

It speaks very highly for Mr. Crisp's character as a diligent, faithful minister and peacemaker, to remember the condition of the district and the state of the church, in which he was called to labour. The days of Venn and Grimshaw were over, and a sad relapse had taken place in the religious condition of the populace. Added to this, the church had been distracted for many years by internal differences. His two predecessors (Messrs. Hollingworth and Northend) had, by their personal conduct and ultra-Calvinistic teaching, for a space of ten or more years, driven away the faithful men who were converted under Mr. Venn and his co-workers. But though driven away (by Mr. Northend in particular), they were

too intent on extending the knowledge of Christ for the benefit of their ignorant, benighted neighbours, to remain passive or idle. Mr. Crisp was encouraged to accept the unanimous invitation sent him, by the coincidence of the sermons preached at the reclamation of the chapel. The last sermon at the Kiln was preached by Mr. Toothill, of Hopton, from Ex. xxxiii, 15; the first at the reclaimed chapel by the Rev. W. Vint, of Idle, from Ex. xxxiii, 14; the following Thursday the Rev. Mr. Pool spoke from Ps. cxviii, 25, at the chapel, and Mr. Crisp on the succeeding Sabbath took for his text Ps. cxxii, 6. It was arranged that he should occupy the pulpit once a month during the two years he had to remain at college. An improvement was evident from the first appearance of the genial and ardent student, Mr. Crisp. Old grievances, under his skilful treatment, died out, and a charitable feeling took its place, of which those old members, who can date their connection so far back, delight even still to speak, as though to them the halcyon days were at the time when Mr. Crisp and they held sweet counsel together. He was diligent in season and out of season. He preached in cottages, held prayer-meetings, visited regularly the members of the church and congregation, cautioned and chided the negligent, and, with the venerable John Holland, Esq., of Slead House, was really an acting magistrate for the district, uncommissioned.

THE CHURCH COVENANT.

We (the undersigned) do, in the presence of God, of our Lord Jesus Christ, and of his holy Angels professedly separate ourselves from the sinful ways of the world, in obedience to the Gospel Call; believing in Christ as our Saviour, submitting ourselves to him as our spiritual Lord, and voluntarily agreeing together to partake of the privileges, discharge the duties, and support the means, of Christian Faith, Worship and Holiness, making the Holy Scriptures the sovereign and infallible rule of our religious opinions and practice. And being convinced that it is our privilege as well as duty to associate together, we engage in the most solemn manner, by the blessing of God, to walk before him, and with each other, in the constant exercise of every christian grace, and to assemble at stated and occasional seasons for the worship of God, and the promotion of each other's spiritual welfare.

Joseph Hemas Crisp, Minister.

Benj. Morton	Elizabeth Holland
John Sykes	Abraham Horsfall
John Bentley	Richard Jessop
John Burgess	Betty Marsden
Thomas Sykes	Wm. Helm
Betty Riley	Grace Crowder
Grace Denham	Hannah Briggs
John Turner	Sarah Morton
John Brearley	Elizabeth Crisp
Wm. Marshall (d. 1853)	Mary North
Sarah Noble	Jonathan Aspinall, junr.
Jonathan Aspinall	Ann Eastwood
Abel Aspinall	Mary Bottomley
George Marsden	Elizth Halstead
Joseph Rangeley	Ann Smith
Hannah Burgess	Hannah Shaw
John Holland	John Noble

Thus far they are undated, up to 1819, the next entry.

For thirty years Mr. Crisp was permitted to witness an increasing congregation, and a prosperous church. By patient toil, firmness of principle, suavity of manners, prudence and tact, he secured for himself a large measure of public esteem and confidence. He was a thoughtful and diligent student, and an intelligent and instructive preacher. During his student life, and for many years afterwards, he travelled far and preached much. Bramley Lane Chapel and Norwood Green School (both in Hipperholme,) were largely benefited by his visits there. Frequently the demand upon him was severe, and impaired a frame never strong, but which was willingly offered up to the service of the Master whom he loved. He sometimes walked thirty miles on the Saturday, preached thrice on the Lord's Day, and returned home on foot on the Monday.

A school-room was needed at Bridge End, instead of the various scattered schools at Rastrick, at 'Mally North's chamber,' on the Common, and at Slead Syke, from which places the teachers and scholars marched in procession to the Chapel. A few were taught in the singing pew, by Samuel Battye. Mrs. Crisp was a teacher. A building was erected

near the Chapel, in 1821, capable of seating 150 scholars, which required enlarging in 1832, and was extended over part of the burial-ground, by means of arches. The Chapel became inadequate for the increasing congregation, and a vestry was built partly for the convenience of such as brought their dinners, and galleries or lofts were erected. The pews in the area were turned to face the pulpit, which was removed from the side nearest Rastrick Common to the opposite, adjoining the vestry. Mr. Crisp, writing in 1827, refers to these changes, and adds:—"The Chapel will now seat about 500 persons. At present, some of the most respectable families in the neighbourhood have pews in the chapel; the prayer meetings are well attended, and new converts are added to the church." The cost of the galleries and vestry, with the £90 paid to Mr. Northend, amounted to £508 19s. 6d., the congregation contributing £151 19s. 6d. Towards the balance, £357, Mr. Crisp collected at Burlington, £3, in 1812-3-5 at Halifax, £33 15s. 0d., and at Mirfield and Hopton, £25 12s. 6d., at London and Nottingham, £125, at Honley, £10 14s. 0d., at Huddersfield, £28, and at Bristol, £55. A bazaar was also held. Mr. Holland relinquished the interest due on £450 he had advanced. Mr. Crisp also obtained from the Duke the freehold for £300. During the term of his ministry he resided at the adjoining small chapel-house. His salary, as was common at that time, was extremely small. His frugal wife—whose memory is still cherished with tender regard—is said to have turned the cloth of his coat, when one side was threadbare. It speaks well for the cloth, as well as for the wife. Mr. Crisp received about £70 a year, £60 of which was raised by seat-rents, and £6 by an annual grant from Lady Hewley's Charity. He had no family.

We will here introduce some memoranda.

A large Bible, now in the School, bears the inscription:—

"This Bible was given by Mr. Thomas Dickenson Harriott, No. 8, Bagnio Court, Newgate Street, London, to be used in the pulpit of the Independent Chapel at Brighouse, near Halifax, Yorkshire, April 22nd, 1813."

In 1819, a Ladies' Auxiliary to the Bible Society was formed, including the ladies of Brighouse, Rastrick, Southowram, Lightcliffe, and Clifton, when John Holland, Esq., presided at the inaugural meeting, March 10th.

In 1826 the Chapel was thoroughly cleaned and repaired.

From 1819, the Rev. J. H. Crisp's name appears as a Committee-man for Airedale College, and from the time he left College he had been an annual subscriber of a guinea. John Holland, Esq., was on the committee as early as 1810, and from 1820 was generally chairman at the annual meetings held at Idle, each Midsummer. Samuel Hodgson, Esq., jun., (Mr. Holland's brother-in-law) served from 1816, William Stancliffe, Esq., (Mr. Holland's son-in-law,) in 1816 and 1824, and John Ormerod, Esq., from 1826. On the 20th of June, 1831, the foundation stone of Airedale College was laid at Undercliffe, near Bradford, by the College Treasurer, John Holland, Esq., of Slead House, the inscription plate bearing the names of the Committee, including Mr. Crisp.

In 1817, the leasehold property was made freehold, for the sum of £300. Amongst the Charity Trust Deeds, or Close Rolls of Chancery, are two referring to Bridge End Chapel, Rastrick, viz.:—Trust for Protestant Dissenters, called Independents, 59 George III., part 29, no. 4; Land, &c., for cemetery for Independents or Congregationalists, 1847, part 141, no. 9.

About 1840, a purse of gold, containing £140 7s. 0d., was presented to the Rev. J. H. Crisp, by his congregation, assisted by some Church-people and Friends. A public meeting was held in the school-room, presided over by John Holland, Esq., who called upon the Rev. Mr. Scott, of Cleckheaton, to read the following address:—

"Dear Sir,—The faithful and conscientious manner in which you have discharged the important duties of your pastoral charge during the period of a quarter of a century and upwards, has excited in us feelings of sincere and affectionate gratitude to the Giver of all Good, and induced the desire to evince, by some substantial token, the deep, and we trust lasting impression your instructions, precepts, and example have produced. We have not failed to observe the

retiring diffidence of your disposition, ever desirous to shrink from the meed of a well-deserved praise; and we will not do violence to a temper of mind so praiseworthy by dwelling upon the many virtues which have especially marked your walk and conversation, but rest assured the remembrance of them will ever live in *our hearts*, and be handed down to our children as characteristics worthy of a good minister of Jesus Christ.

Accept, then, this mark of our respect and esteem, accompanied also by our sincere wishes for every blessing to rest upon you and the dear companion of your pilgrimage; and may it please the Almighty Disposer of Events long to spare your valuable life, and to continue His blessing on your ministerial work, and when He shall see fit in His infinite wisdom to call you to rest from your labours, may you receive this welcome, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'"

Mr. Crisp rose to return his grateful acknowledgments, which, though frequently overpowered in his feelings, he did in a very able and affecting manner. The Rev. Mr. Eccles, of Hopton, and the Rev. J. Pridie, of Halifax, gave addresses. The room was beautifully decorated with evergreens and exotics, under the able supervision of the ladies. Lunch was provided, of which all were invited to partake. Joseph Holland, Esq., in a neat speech, moved a vote of thanks to the ladies, and C. H. Macaulay, Esq., ably replied for them.

After an honourable and useful pastorate of thirty years he resigned his post, August 28th, 1842, owing to increasing infirmities, with the affectionate regards of his people, and of members of other churches in the neighbourhood, both Episcopalian and Dissenting. He remained three years at Brighouse, residing at Bonegate, in order to associate with his old and tried friends. In 1845 (shortly after the death of two of the deacons, John Holland, Esq., and Mr. Abraham Horsfall, the latter of whom had lingered some months in sickness, and on whose account Mr. Crisp delayed removing, that he might pay a last tribute to his memory), the worthy pastor tore himself away from the scene of his ministerial labours, removing to Ashby-de-la-Zouch, in Leicestershire. His successor, the Rev. Robert Bell, paid him a deserved tribute in a funeral sermon (which was published), on the death of John Holland, Esq.

At Ashby-de-la-Zouch he endeared himself to a large circle by his sympathy with the afflicted, his wise counsels, and his consistent life. Though not deficient in intellectual talent, his chief forte as a minister seems to have been in his exemplary conduct. His winning manner was generated by a philanthropic disposition, and was not an artifice to bind his people to him. He lingered long, his decay was gradual, his mind peaceful, and his hope strong. The retrospect of his association with Bridge End ever afforded him pleasure, and when opportunities presented themselves he sent greetings to the old members. For him death had no terrors. He calmly fell asleep on January 12th, 1869. His friend, the Rev. T. Mays, the minister at Ashby, preached a funeral sermon. Mr. Haynes, of Ashby, with whom Mr. and Mrs. Crisp lodged for seven years, at the close of their united lives, says—"You ask me the estimate of his worth; that is out of my power to describe, but I may say that he was the most consistent Christian I ever knew, and in describing his character you could not exaggerate, from what I have seen and known of him."

Mrs. Crisp, whose maiden name was Elizabeth Kendrick, to her dying day cherished a fond regard for Bridge End. Just before her death, when ninety years of age, I had a letter from her, in which she desired to be remembered to some Brighouse ladies. She was indeed an exemplary lady, worthy such a husband, and a pattern in good works. In the words of an inscription on a gravestone I have seen—

> Think what a wife should be!
> And *that* was she.

Her brother's widow, Mrs. Kendrick, of Hartshorne, Derbyshire, has a good photograph of Mr. and Mrs. Crisp together. Mrs. Crisp died at Ashby-de-la-Zouch, September 21st, 1872, aged 90 years. Mr. Ormerod has also a photograph of Mr. Crisp.

The following is the inscription on the gravestone in Ashby Cemetery:—

In
Affectionate Remembrance
of
Joseph Hemas Crisp,
Who had been for 30 years
Minister of the Independent Chapel
at Brighouse, near Halifax, Yorkshire,
and died Jan. 12th, 1869,
Aged 86 years.
Also of
Elizabeth, relict of the above,
Who died September 21st, 1872,
Aged 90 years.
She was his faithful and affectionate wife
more than 65 years.
Heirs together of the grace of life. 1. Pet. iii. 7.

I have received from Mr. Mays about five hundred of Mr. Crisp's sermons, written partly in Taylor's system of shorthand. The Historical books supply seventy-eight texts; the Poetical, ninety-five; the Prophetical, thirty-two; the Gospels and Acts, one hundred and eight; and the Epistles, one hundred and sixty-four. The series of fifteen on Esther are particularly worthy of preservation. In addition, there are notes of addresses at different meetings, the first report of the Ladies' Auxiliary Bible Society, &c.

THE REV. ROBERT BELL

Was the worthy successor of Mr. Crisp. He had preached at Bridge End several times when a student at Idle, and the church had no difficulty in fixing its choice, when Mr. Crisp resigned. Messrs. Holland and Horsfall were deputed to pay him a visit, and invite him to Brighouse. The following memoir is chiefly supplied by his friend, the Rev. W. Udswell:—

"Mr. Bell was born at Colne, in Lancashire, July 11th, 1806, where his early youth was passed. His parents attended at the Independent Chapel, and took their children to wor-

ship with them. At that time the Rev. John Calvert was minister; he afterwards removed to Morley, where, after many years of earnest labour, he died. It was under the preaching of this faithful minister that Robert Bell received his first religious impressions, and was led to the full surrender of himself to the Lord Jesus Christ. Mr. Calvert's ministry was very scriptural, full of the gospel, and proved invaluable teaching of theology to the youthful disciple. Robert Bell, when very young, gave promise of becoming a successful preacher, and Mr. Calvert encouraged him to give himself entirely to the work of the Christian ministry. He recommended him to the tutor of Airedale College, the late Rev. Wm. Vint, and his application was accepted by the committee. He entered the college in September, 1825. He was then nineteen years of age, of fair and ruddy complexion, with a very bright, smiling face, and looked younger than he really was; and, as he had preached for some time before he entered the college, he had become known as 'the boy preacher.'

"Mr. Bell made preaching his special study, and all his courses pursued at college were directed to this end. He possessed some natural endowments for this duty, which were greatly improved by constant care and effort. He had a good voice, not loud, but very sweet and musical, and under full command. He had a clear pronunciation and a distinct articulation of his words, so that it required no great effort to hear him; and he had also a natural and an easy method of speaking, which always made it pleasant to those who heard him. He had an excellent memory, and all he read he carefully made his own. He had a taste for discovering an eloquent passage in any author, and he could turn to it instantly in his own books, and his own natural style was chaste and beautiful; hence he was a popular preacher from the beginning of his public course, and was gladly heard in all the chapels supplied by the students. He was a great reader of the sermons of men of mark, and carefully examined what it was which made them acceptable preachers. He was always anxious to hear any noted minister, and perhaps few derived

so much instruction from them as he did as to manner of preaching. His fellow students expected that he would ultimately take a good position as a preacher in his future course.

"While at college there was one fear about him as to his health. He had a delicate throat and chest; he soon took cold, which brought on sore throat and almost loss of voice for a time. It was hoped that with great care he would outgrow this, but probably he never did altogether.

"On leaving the college, in the summer of 1829, he settled at Stainland, where he retained the pastorate for eleven years. This was the happiest and probably the most successful period of his ministry. Mr. Rhodes, the predecessor of Mr. Bell, had a salary of £70 a year, which he supplemented by weaving. It is very undesirable that any minister should be a tradesman also; but if his people will not give him sufficient to maintain himself and his family, he had a thousand times better be a trader than contract any debts. When Mr. Rhodes left Stainland, in 1827, there was a church numbering thirty-seven, but the congregation was very limited.

"In 1864, a jubilee service was held at Stainland, to which all who had at any time been connected with the place during the past fifty years were invited; about 1,200 people were present. A paper was read by the pastor, the Rev. J. Haley, and we extract the honourable reference he makes to Mr. Bell.

"'In 1829, a unanimous call was given to the Rev. Robert Bell, whose presence among us to-night has been most earnestly desired, and to whom in your name I venture to offer the most hearty welcome, as also to his successor, the Rev. J. Rawlinson. Their presence among us to-night forbids that I should speak of them in terms of praise (although with perfect truthfulness I might well do so), lest by those who know them not it should be construed into the language of flattery. To most of you, both are well known, whilst not a few of you have reason to thank God for the good received during their ministry. Their fervent piety, their thorough consistency of character, their blamelessness in walk and conversation, their

unwearied efforts to promote your spiritual welfare, their daily anxiety to fulfil the solemn trust committed to them; to all these, you who knew them whilst here can bear cheerful and unhesitating testimony to-night. I speak thus of them because not a few of you have spoken of them thus to myself.'

"This testimony is very pleasing and satisfactory. It was given many years after his removal from the scene of his labours, hence we may conclude that it was a calm and deliberate judgment.

"As I have stated, Mr. Bell left college to accept the pastorate of this people in 1829. That he was the right man in the right place was soon seen. The somewhat declining cause soon began to show signs of improvement. A new life was infused into both church and Sunday school. The congregation increased to such an extent that it soon became apparent the chapel was too small; the church grew to a most pleasing extent, not only in numbers, but what was infinitely better, in spiritual vital power. Unbroken peace was preserved during the whole of his ministry. Of Mr. Bell's general kindness, sympathy, and affection, many pleasing instances are narrated even to this day. His name is a household word in this hill country. The grief of the people at his departure, after a pastorate of eleven years, was both great and general—he was beloved by all.

"I must not omit to mention that towards the close of his ministry the small chapel was enlarged to its present size, at a cost of near £2,000, and the parsonage built at an additional cost of nearly £800.

"In 1840, Mr. Bell removed to Sowerby Bridge. This was only a few miles from Stainland, and was the formation of a new interest. Mr. Bell was the most likely man to give the cause a good commencement. He was well known in all that district; all the people forming the new church had often heard him, and for two years his earnest labours and popular preaching attracted many to the chapel. This laid the foundation for a permanent congregation. Having done this, Mr. Bell felt that he had done the work he came there to do, and his course was

clear to remove to some other sphere of labour.

"He received, and, in December, 1842, accepted a unanimous call from the Independent church and congregation at Brighouse. Here again his removal was only a few miles, so he still hoped that his influence derived from his previous life-work would follow him, and help him there. In this hope he was not disappointed. His ministry in this place was valuable and successful, and, had his health permitted his continuance there, he would have been constantly gaining a growing power and weight of character which would have blessed his ministry in advancing years. But, after nine years of active service, there was the return of his former delicacy of chest, accompanied with the almost entire loss of voice, which led to his resignation of the ministry altogether. Thus, in middle life (for he was only forty-five years of age), his public usefulness came somewhat unexpectedly to a close, to the sincere regret of many who were greatly attached to him."

The following is a copy of a printed plan of prayer meetings:—

PLAN FOR SABBATH EVENING PRAYER MEETINGS,

To be Conducted by the Members of the Christian Church, at Bridge-end, Rastrick, 1845.

"For where two or three are gathered together in my name, there am I in the midst of them."—Matthew xviii., 20.

	SEPTEMBER.				OCTOBER.				NOVEMBER.					DECEMBER.			
	7	14	21	28	5	12	19	26	2	9	16	23	30	7	14	21	28
Bridge-End ... *Services.—Sabbath-Day Morning at half-past 10, Evening at half-past two. Prayer Meeting & Address, Wednesday, at half-past 7, in the School Room.*		A7	A20	A28		Sunday School Sermons.	17	7		17	7	30	A20		7	29	25
		16	21	27			21	21		27	12	31	21		16	33	21
		33	24	17			27	31		29	19	34	7		18	34	27
		34	25	30				34		31	27				21		29
			18	31			16	A19			A24	A33	A28		30	A24	A28
Brighouse		18	33	24	30		A7	27	A7	12	16	20	25		12	7	18
		21	34	16	31		18	29	30	24	21	17	27		29	21	30
		30	27	18	33		12	30	22	33	25	27				30	
					34		32					18					
		A20	A7	A20				A33		A19	A20		A35		A24	25	A20
Rastrick Upper	2	22	14	6	32		6	14	2	22	32	8	22	15	6	8	32
	6	32	15	8	2		8	15	8	32	15	6	32	14	8	32	15
	8	2	22	14	6		14	22	14	6	14	22	8	22	15	22	6
	14	6	32	15	8		29	32	15	2	22	14	19	32	22	15	22
	15	8	2	22	A35		A20	A19	12	8	A3	15	34	2	32	6	16
Slead Syke		4		4				4		4		4		4		4	
		27		29				17		16		12		33		16	
		10		10				18		10		24					
		A28		A19				A35		25		A19		A30		A35	
Station.....		25		12				16		21		7				18	
		29		26				26		34		16				20	
		31		25				12		30		29				26	
		35		A7				A20		A28		A28				A28	
Woodhouse ...	34		29		18		34		21		29		31		25		16
	18		31				33		27		33		29		A20		34
	33		23				30						24				
	30																
	A35		A30		A35		A25		A24		A35		A30		A19		A24
Thornhill-briggs			12				24		18		30		12		27		A19
			16				31		34		17		16		31		12
			17								18		18		34		
											34						
			A28				A19		A35		A28		A33		A28		A7
Thornhills		17		21				25		18		21			18		17
		24		34				24		7		35			33		27
		12													34		12
		A19		A35				A28		A20		A25			A35		A19
Elland-Edge ...	1		19		36		28		37		20		36		35		1

NAMES.

1 Rev. Robert Bell
2 William Marshall, sen.
3 Abel Aspinall
4 John Holland
5 Abram Horsfall
6 Jonas Bottomley
7 John Batty
8 Samuel Brook
9 John Sykes
10 Richard Crowther
11 Robert Neal
12 William Oldfield
13 Thomas T. Ormerod
14 George Robinson
15 William Marshall, jun.
16 James Denham
17 George Armitage
18 Charles Gooder
19 William Lundy
20 Peter Allott
21 James Briggs
22 Benjamin Thewlis
23 Alfred Farrar
24 Charles Denham
25 Benjamin Atkinson
26 George Woodcock
27 Joseph Batty
28 Absolom Lee
29 Jacob Horsfall
30 Charles Poynter
31 Abram Ball
32 Samuel Haigh
33 Henry Bentley
34 Joseph Denham
35 George Harkis
36 William Hargreaves
37 Alexander Marsden

This plan shows the Sunday school sermons were fixed for October 12th, but on that very day Mr. Bell was called upon to preach the funeral sermon for John Holland, Esq., a reprint of which we append, first on account of the character of the deceased, who was very sincerely regretted by all who knew him, and not least so by the poor of the district, whose friend and counsellor he had long been, and secondly, as a sample of Mr. Bell's preaching.

On Monday, the 8th January, 1844, according to an announcement from the pulpit on the previous day, a meeting on education was held in the chapel, when it was decided to pay the fees of a certain number of scholars at the British School, on the Common. There were present the Rev. Robert Bell, Messrs. John Holland (chairman), T. Sugden, T. T. Ormerod, Charles Denham, W. Lundy, Abraham Horsfall, John Batty, and Peter Allatt.

In 1847 some land adjoining the chapel-house was purchased. Part of this was laid out for additional burial ground, and the remainder reserved as the site of a new chapel. The land purchased measured two-and-a-half roods, and the total cost, including the conveyance, enclosing, &c., amounted to £454.

Mr. Bell removed from the chapel-house to the one in John King Lane, now demolished, previously occupied by Mr. John King. The chapel-house was then used as an infant school.

In consequence of continued ill-health, when his beautifully clear voice failed, Mr. Bell resigned at Midsummer, 1851, and withdrew from the ministry. During his later preaching he often became deeply affected. In accepting his resignation, in a letter of sympathy, the church expressed the hope and prayer that relief from his ministerial duties might tend to the ultimate recovery of vigorous health, and that he and his beloved partner and family might enjoy the especial blessing of the Great Head of the Church. He seldom ventured to preach again, and only once or twice at Bridge End. Of his general kindness, sympathy, and affection, many pleasing in-

stances are narrated. His name is a household word. He was beloved by all. His son, Mr. John H. Bell, of Dalton Lees Mill, Huddersfield, has his photograph, but it is said to be a poor one.

"In 1851 he removed to a small grazing farm belonging to his family, situate at Salterforth, a small village about six miles from Colne, and in the district of Craven. He attended personally to his farm, which caused him to be many hours daily in the open air. This exercise, together with entire rest from all preaching, restored his health, and no doubt prolonged his life many years. Yet his voice never recovered its power, so there was no hope of his resuming the ministry anywhere.

"The editor of *The Craven Pioneer*, on Saturday, December 18th, 1869, gave a brief memoir of him, which, as it refers chiefly to this period of his life, may be added here:—'Our obituary column of to-day contains notice of a death of which we heard with surprise, with uncommon emotion, and sincere regret; but in using the last phrase it must be qualified with the reservation implied in remembering that 'Blessed are they which are called unto the marriage supper of the Lamb.' The Rev. Robert Bell, late of Salterforth, died on Sunday last, at the residence of his son, Clare Hill, Huddersfield, in his sixty-fourth year. Our first acquaintance with him was formed in our editorial capacity, for we were perfect strangers to each other when, several years ago, he sent us a valuable contribution for these columns. From that time, and until his comparatively recent removal from Salterforth, our columns were frequently under obligation to his pen. It was very evidently a pleasure to him to write for the *Pioneer* on any topic that was likely to be of interest and benefit. He was at home on political topics, and was exceedingly careful in his judgments, and conscientious in his personal allusions; but he much more rejoiced to use our columns for the encouragement of those who in any way devote time, means, and talent for the public good. The columns of this journal were never employed for worthier ends than those our late esteemed contributor kept in view. Mr. Bell had a true idea of the

functions, aims, and capabilities of a good newspaper, and we were never more kindly aided, or more cordially sympathised with, in our plans and purposes than we were by the departed.

"'Retired from a long, and honourably and ably-sustained pastorate as a Congregational minister in the Yorkshire woollen districts, he settled on a family farm at Salterforth, devoting a portion of his time and energy to the necessary claims of agriculture, but ever ready, when health permitted, to do anything that offered an opportunity of promoting the educational and religious welfare of his neighbours at Salterforth, Earby, and adjacent villages; and we venture to think that he was even still more glad when invited to address the large circle of our readers. His compositions were invariably thoughtful, painstaking almost to a fault, studiously courteous in tone, and Christianly in sentiment. We are sure that the Craven villages in which Mr. Bell was known will lament the loss of his genial face, his affectionate words and deeds, and his most ready aid in all things that concerned their peaceful and happy living, and their progress in matters of highest and truest import. It never was our fortune to know a man so humbly, gladly, anxiously, wishful to be useful to his fellowmen. On all with whom he came in contact, he left the impression—which deepened with every subsequent interview—of a loving, gentle, tender-hearted, devotedly pious man.

"'The delicate state of health from which Mr. Bell suffered, especially whilst residing in Craven, and the desire of his sons to have him nearer them, were, we believe, the things which overcame, after a protracted struggle, his strong attachment to the old house at Salterforth. Subsequently to his removal to Huddersfield, he was able to take pulpit duty occasionally, in special cases of solicitation, and his ministrations were welcome, especially to those who had profited from them when he was in full duty as a Christian pastor. We are not at the present time able to speak of the illness which has resulted in his departure from the present scene of action, for the news of his death came to us before we had heard that his health, for a long time precarious, had really broken down.

But to one whose joy was to do his Master's will, and whose life was practically a 'looking for that blessed hope,' the divine message, 'Come up hither,' could not but meet with a contented and cheerful, if not an exultant welcome.'

"This honourable testimony to his character we are glad to copy, that it may be placed in a more permanent form than a newspaper column usually proves.

"During the cotton famine, he took an active part in dispensing the funds granted to his district for relief. Thus we see that the seventeen years of his retirement at Salterforth were not spent without his trying to be of some use to his fellow-men.

"The last two years of his life, which he spent at Huddersfield, he connected himself with the church in Ramsden Street, where he occasionally gave an address in the school-room. The Rev. R. Skinner encouraged him to preach occasionally, which he did, but his voice was very feeble.

"Mr. Bell took several little colds one upon another, which brought on bronchitis in the latter end of October last, which proved to be his last illness. After lingering six or seven weeks, he died very peacefully, without pain, on the 12th of December, 1869.

"Mr. Bell was twice married, and leaves a widow and four sons to mourn their loss of so good and loving a husband and father.

"From such a life, with so large and important a portion as near twenty years cut off from public usefulness, we may all learn to 'work while it is called to-day, for the night cometh when no man can work.'"

Amongst the leading Independent ministers who preached occasionally at Bridge End, the first place must be accorded to the Rev. W. Vint, of Idle, who was regarded as the bishop. It was considered a special honour to have their children baptized by him. The Rev. Joseph Cockin, of Kipping, 1777, and Halifax, 1791, and his son, the Rev. John Cockin, of Holmfirth, were associated with the old chapel from its erection to its demolition, and were highly popular. The Rev.

Jonathan Toothill, of Hopton, made with the Cockins a trio of lively preachers, who loved a joke even from the pulpit. The Rev. Edward Parsons, of Leeds, and his two sons were occasional visitors, and also the Rev. Thomas Taylor, of Bradford. The Rev. John White, of Northowram, was known as the 'steam preacher,' as he perspired freely when exerting himself. The Rev. Amos Blackburn, of Eastwood, was another favourite visitor. He was born at Southowram, and was grandson of Mrs. Mary Blackburn, of Slead Syke, a member of the Kiln congregation. Mr. Moorhouse, Dr. Boothroyd, and Mr. Eagleton sometimes came from Huddersfield. Messrs. Harper, Pool, Calvert, Holroyd, Hale, Firth and Whitehouse were occasional and special preachers. As to the new families that began to attend Bridge End Chapel during Mr. Crisp's ministry, the principal were represented by Mr. John Ormerod, in 1815; Messrs. John Avison, John Schorefield and G. Higham, Mrs. Goldthorp and Mrs. Hoyle, about 1824; Mr. Thos. Sugden and Mr. Atkinson, in 1830; and Mr. Peter Allatt, in 1839.

Abraham Firth Macaulay, Esq., of Slead Hall, although nominally a churchman, was a great admirer of Mr. Crisp. He it was who bought Mr. Crisp his silk gown, strange innovation! and Mr. David Cawthra continued the ritualism by presenting Mr. Bell with his. Three sons of Mr. Macaulay were baptized at Bridge End together:

George Gibson, born 1808
Charles Harold, born 1809
Francis Edwin, born 1809
} Sons of Abm. Firth and Mary Ann Macaulay, Slead Hall.

They were a very noted and ancient family, and interred at Lightcliffe, after leaving Huddersfield. Mrs. Macaulay was admitted a member of the church under Mr. Crisp. I have a copy of her 'experience' before me, in Mr. Crisp's writing.

Jesse Garside was the chapel-keeper before 1816, for many years, but how long I do not know. He lived at Rastrick Common. His wife was named Grace. Their children were David, James, who married Milly Webster, Emma, married Benj. Goodare, Hannah, married Joshua Dyson, Grace,

married Zachary Noble, and Betty, married Jonathan Wood. Milly, now 87, in her lively style, describes her father-in-law as having been 'as substantial as the day is *leet* and long;' and that he trained his children in Puritanic style, so that they dare not say Jack Robbison when he was in the house. Mr. Crisp, when preaching, fancied that Jesse was asleep, and cried out—"Awake, Jesse, awake;" but was meekly checked by—"If you please, Mr. Crisp, I am not asleep." They believed in faithful dealings in those days, and, probably, the bluntness was requisite to stir some of the more ignorant. Here is a sample: A Sunday scholar went home with a wondrous tale, saying that Mr. Crisp had been preaching all the morning about her sister—"Faith."

Mr. John Battye, who was for many years superintendent of the Sunday School, on alternate days, was fond of telling 'necdotes to interest the scholars. One made a lasting impression on many minds. It was the story of the American Indian who gave a heron's feather to a white man who had befriended him, and was told he would never be molested by the Indians if he wore that on his hat. The white man was called upon to go to war against the Indians, and coming to close quarters, would have been cut down with a tomahawk, but the Indian saw the "herring feather," as Old John misnamed it. Bridge Enders never heard of a feathered herring before, and few of the scholars knew of such a bird as the heron. Poor John Battye; he was a good man, and so was Joseph, his son. One more anecdote, though properly coming under Mr. Bell's ministry. Mr. Lundy, schoolmaster, (a native of Windsor, but removed from Malton to Rastrick, 1838,) was questioning the scholars, as was customary at Whitsuntide, on the life of Moses. One bright scholar, being asked what he knew of Moses, replied—

> Moses said to Aaron
> Thy nose is a rare on'
> Aaron said to Moses
> I'll swap thee noses.

"Well, my boy," said the interrogator, "where did you learn

that?" "My mother told me," was the innocent reply. Mr. Holland had to suffer one Sunday. Having taken his dinner to school (as usual on the day he was superintendent) a youngster appropriated it to his own use, and found it to be 'gooid.'

Refractory scholars (and there were not a few then) were punished by having their jackets turned inside out, by standing on one leg on a log of wood, by holding books with extended arms, &c. Teachers had to pay a halfpenny for late attendance, and a penny for absence. A lady teacher told me that, hearing her name called from the desk as she was entering, and before she could be seen, she unthinkingly responded to it, and so, blushingly, had to face a smiling school.

The anniversaries of the Sunday School were held at Whitsuntide then, and for many years after. About the close of Mr. Crisp's time there were ten young Scotchmen who became teachers:—Messrs. France, Bell, Reine, Alexander, Kenardly, &c., who were travellers for a Brighouse tradesman.

Carriages were not nearly so much in vogue then as now. Mrs. Holland rode behind her servant, James Waddington, on horseback, to chapel, when she rode at all, and two of the children followed on a couple of donkeys.

About the close of Mr. Crisp's ministry an organ was purchased, mainly by the efforts of Mr. Holland's sons. It was erected by Mr. Holt. Before that event, the following gentlemen rendered efficient service at various times:—Mr. John Holland, junr., on the double bass; Messrs. Jonas Goodare, Samuel Haigh, James Horsfall and George Armitage, on the bass; Mr. Thomas Burgess, on the serpent; Mr. Philip Robinson, on the flute. The leaders of the singers have been Messrs. William Eastwood (at Slead Syke), Thomas Thornton, John Denham, George Gledhill, and John Moore. Mr. Dawtry, of Halifax, was the first organist, and was succeeded by Mr. Samuel Brooke (son of the deacon of that name). This organ was sold when the new chapel was built.

John Turner, of Grantham, has been already mentioned as the clerk. About 1820, Abraham Horsfall was requested to take the office, the duties being to give out the notices, and

read the hymns. Mr. Allatt, in his address at the annual tea-meeting, New Year's day, 1868, said, "It is thirty years since I first entered the old chapel, and heard the good old clerk, Abraham Horsfall, in a stentorian voice, give out hymn 3 of the Selection:

> "How welcome to the saints, when pressed
> With six days' noise," &c.

At his death, in 1845, the office was discontinued. I have a portly copy of Watts' Hymns, which was supplied by William Holland, Esq., for the clerk's pulpit, and carefully preserved at the chapel until 1868, when it was given to the old clerk's only surviving daughter. I should be held culpable were I to withhold the meed of praise due to the old clerk, who was for about six years also a deacon. He was grandson of Elizabeth Horsfall, one of the first members, and put town apprentice to Samuel Wilkinson, of Spout, in 1785, before he was eight years of age, for thirteen years. After incredible hardships, and suffering no little cruelty, he became free, married early and happily, Mary, the eldest daughter of George Cooper Rushforth, and came to reside, about the year 1798, at the house on Rastrick Common, still tenanted by his son, Cooper. A happier and better pair never lived. He was right-hand man for Mr. Crisp and Mr. Holland in doing duty to the poor around him. He was beloved by all, and a crowded congregation showed their esteem for him, when Mr. Bell preached his funeral sermon. Mr. Crisp was there, and at the funeral, as was also Mr. Holland, who little imagined he would follow his friend and co-worker in the short space of one month. An old woman, nearly ninety, told me a few days ago that 'he was the best man she ever knew: he would not hurt a mouse;' which was literally true, for he would release them from the trap into the field opposite. Though I cannot remember seeing him, I have two precious heirlooms, his town-apprentice indentures and his hymn-book. Just one anecdote, bearing on the prevailing fashions. Though men may rail at women now-a-days, about chignons and the like, at that time the young men were given to extravagancies. The old clerk,

seeing a person with a wig on, marching up and down the aisle, during the service, having his back to the clerk's desk, concluded it was a stranger, and calling some one near, told him to put that *old man* in a pew. What was his surprise to hear that it was a young man, in a peruke! keeping the scholars quiet. Abraham's oldest son, Joseph, seems to have been a tidy young man, with a 'ruffled shirt.' He heard a Methodist denounce such finery, which so impressed him that he modified his dress, and with it his manners, becoming a member of the church, and a teacher at the school. The reader will pardon these 'necdotes, as I have not lost the remembrance of Mr. John Battye.

The Church book records the election of Abel Aspinall, Abraham Horsfall, and Thomas T. Ormerod to the diaconate, January 23rd, 1840. Samuel Brooke and Peter Allatt were chosen deacons, June 15th, 1846, to fill the places of Messrs. Horsfall and Holland.

The following were baptized at Bridge End:—

1782 Joseph, son of Joshua and Elizabeth Denham.
1784 Betty, and 1786, William, their children.
1785 May. Israel s. George Roebuck, Hove Edge, by the Rev. John Meldrum.
1787 Sarah d. John Medley, James s. Joseph Bentley, John s. Bryan Popplewell, Matty d. John Turner, Martha d. Thomas Batty, James s. Joshua Horsfirth, Tamar d. William Walker, George s. Thomas Mallinson.
1788 John s. John Burgess, Hannah d. John Sykes, William Hall s. William Goodare, Ann d. Thomas Dearnally, John s. Joshua and Elizabeth Denham, Joseph s. Joseph Stake, Brighouse.
1789 Elizabeth d. Wm. Burgess, Rastrick, David s. Thomas Morton, Brookfoot, Jonas s. John Bell, Rastrick, Joseph s. John Burgess, Brighouse, John s. John Turner, Rastrick.
1790 Hannah d. Joshua and Elizabeth Denham.
1791 John s. John Medley [Paid so far.] James s. Joshua and Elizabeth Denham, Samuel s. Richard and Elizabeth Jessop.
1793 Joseph and Benjamin sons of Joseph and Grace Crowther, William s. George and Mary Brumitt, John s. Benjn. and Martha Sykes, Rastrick Green, Joseph s. Joseph Bentley, Thomas s. George Garside, born 1791, Abraham s. William

North, Brighouse Low Mill, James s. John and Elizabeth Medley, Hannah d. John and Sarah Horsfall, Elland Edge, John s. Joshua Farrer, Mary d. Joshua and Elizth. Denham.

1794 Oct. 2nd. Duty taken off this day.
1795 Joseph s. John and Sarah Horsfall, Thomas s. William and Elizabeth Goodare.
1800 Rachel d. John and Sarah Horsfall.
1802 Joseph s. Abraham Horsfall, weaver, Common, and Mary his wife, born August 10th. 2-30 a.m., bapt. 16 Aug.; Thomas s. Robert and Martha Thornton, Elland Edge.
1803 Simeon s. Jonathan Batty, Toothill Bank.
1807 William s. Joshua and Mary Barraclough, Slead Syke.
1808 Mary d. Abraham and Mary Horsfall, Common, born March 26, bap. April 24, by Mr. Harper; Sarah d. Abraham and Mary Horsfall, Town, bap. Oct. 1, by Mr. Pool.
1812 Simeon s. Thomas and Hannah Horsfall.
1813 Abraham s. Abraham and Mary Horsfall, Common, born 26 Aug. bap. 26 Sep.
1820 Thomas s. Thomas and Hannah Horsfall.
1831 Joseph [Alderman, Macdonald Town, Sydney] s. James Horsfall, Milnes Bridge, born March 24, bap. May 30.

The children of Mr. Macaulay, Mr Burgess, Mr. Jessop, Mr. John Broughton, of Clifton, and others, were also baptized at Bridge End.

We have noticed that there were interments at Bridge End from 1787. I have not a complete list from that date to 1816, but I presume it may be found at Somerset House. Previous to 1840, none but seat-holders were allowed to inter in the burying-ground, so that the register of burials gives a fair list of the members of the congregation. As the list is not long, we append it, with a few notes.

Jesse Garside was succeeded by John Gooder, in 1816, as chapel-keeper, and in 1826 (owing to illness) his wife undertook the duties, assisted by their son Charles Gooder, who for nearly fifty years faithfully served the congregation.

BURIALS.

1787 Elizabeth, dr. of John Burgess, aged 11 months. March 2.
1788 John, son of ,, ,, 4 ,, August 8.
1789 Alice Hartley, aged 3 years. Feb. 24.
1789 Jane, dr. of Thomas Milner, aged 4 months.
1791 Joseph, son of John and Sarah Burgess. April 9.

1791 Mary, dr. of Richard and Martha Brook. May 27.
Hannah, „ „ June 14.
1800 Mr. Samuel Bates, in the chapel, under his pew, by Mr. Northend, schoolmaster at Brighouse. Aug. 17.
1801 Nancy Medley, aged 77.
George, son of John Noble, aged 6 months.
John, son of John and Hannah Brierley, aged 2¼.
Jane Wilkinson, aged 65.
Ann, wife of William Gooder, shoemaker by the bar, aged 41.
Rachel Pinder, an infant.
1802 Thomas, son of Nathan Drake.
1802 Sarah Cooper, widow, of the Square, aged 58.
Elizabeth Horsfall, widow, aged 75, 'lived between here and the bar, a church member, and now I trust in heaven.'
1804 John Marshall, 70 and over.
1805 Sarah, wife of James Birom, aged 50.
Mary Denham, in the chapel, lower door; over her son in the same vault, aged 82.
1806 Wife of John Noble, age 42.
1807 Joseph Lumb, Elland Lower Edge, aged 47, church member, long afflicted.
1809 Samuel, son of Richard Jessop, aged 18.
1814 Job Sykes, aged 33.

No.	Date.	Name.	To Chapel-keeper. s.	d.
1	1816, Jan.	19...William Wells' 2 children	2	0
2	March.	5...Thomas Stake's wife	2	6
3	May	7...John Sykes, aged 67	5	6
4	June	19...Abm. Horsfall's child (Samuel) aged 13 m.	1	6
5	„	21...James Norton's child	1	0
6	Nov.	3...John Holroyd	4	0
7	1817, Feb.	8...John Butterworth's child	1	3
8	March	11...Copley Barraclough's child	1	0
9	May	25...Richard Noble	4	0
10	June	29...John Smith's child	1	3
11	July	25...Joseph Noble	2	6
12	Sept.	5...George Marsden	8	0
13	1818, Feb.	8...Joseph Rongley's child	2	6
14	May	7...Mrs. Morton [Slead Syke]	2	0
15	July	14...Richard Noble's child	1	0
16	Nov.	22...Ann Wells	1	0
17	Dec.	7...Sarah Rongeley	2	6
18	1819, Feb.	7...John Marshall's daughter	1	0
19	„	27...Joseph Aspinall	7	6

No.	Date.	Name.	To Chapel-keeper. s.	d.
20	April	16...Samuel Mitchell's child	1	6
21	„	26... *Late child*	1	0
22	May	7.. Joseph, son of John Aspinall	2	6
23	Aug.	26...John Turner's wife	2	0
24	1820, March	20...Richard Brook's child	1	6
25	April	14...Joshua Holmes' child	1	0
26	„	28...William Well's child	1	0
27	May	9...John Brearley's 2 girls	3	6
28	June	13...James Aspinall	2	0
29	Sept.	19...James Marshall's grandchild	1	0
30	Oct.	3...Thomas Noble's child	2	0
31	1821, Jany.	10...John Smith's child	1	6
32	April	30...Joseph Crowther's child	1	0
33	May	1...James Jubb's wife	2	6
34	June	16...Jonas Normington's child	1	0
35	„	24...Benjamin Holdroyd's child	1	0
36	July	15...Joseph Crowther's son	2	0
37	„	27... „ „ daughter	4	0
38	Sept.	14...Hannah Briggs	2	0
39	„	29...Luke Noble's child	1	0
40	1822, Feb.	5...James Horsfall's child	1	0
41	March	12...James Normington's child	1	0
42	„	28...Mr. Hitchen's child	1	6
43	April	7...Jonathan Brook's daughter	4	0
44	July	11... „ „ son	2	0
45	Aug.	28...Wm. Well's child	1	0
46	1823, Feb.	15...Richard Brook, aged 80	3	0
47	April	1...John Batty's child	1	6
48	May	16...Mr. Carr's wife	4	0
49	July	21...Joseph Briggs' child	1	0
50	Aug.	28...John Newton's child	1	0
51	Sep.	4...David Cawthra's wife	7	6
52	[	] ...Joseph Brook's child	1	0
53	[	] ...Samuel Brook's son, 4 years 5 months	1	6
54	Nov.	6...John Marshall's daughter	1	6
55	„	14...John Brearley	1	6
56	1824, June	18...John Aspinall's son	1	0
57	Aug.	2...John Aspinall	6	0
58	Nov.	1...Joseph Briggs' child	1	0
59	„	17...John Brearley	2	0
60	Dec.	11...Richard Jessop's wife	2	6
61	„	13...John Marshall's child	1	0
62	1825, April	22...John Smith's child	1	6
63	May	10...John Briggs' child	1	0

No.	Date.	Name.	To Chapel-keeper. s.	d.
64	May 13	...John Smith's child	1	0
65	July 3	...James Barraclough, aged 31	4	0
66	„ 7	...Samuel Brook's girl, aged 3	1	6
67	„ 25	...John Newton's child	1	0
68	Sept. 2	...Samuel Firth's child	1	6
69	„ 22	...John Burgess	5	0
70	Nov. 24	...Frank Day's child	1	3
71	Dec. 1	...William Empsall's child	1	3
72	„ 4	...George Thorp's child	1	0
73	„ 14	...John Marshall's child	1	0
74	1826, May 3	...Robert Pollard, aged 70	4	0
75	„ 29	...Richard Marsden's wife, aged 70	5	0
76	Aug. 7	...Joshua Lumb's child	1	6
77	Oct. 11	...Thomas Wood's child	1	0
78	„ 17	...John Noble's child	1	6
79	Nov. 19	...Joshua Lumb's wife	2	6
80	„ 29	...Joseph Binns' child	1	3
81	Dec. 21	...John Briggs' daughter	1	6
82	„ 24	... „ child	1	3
83	1827, Jan. ...	„ „	1	3
84	Feb. 15	...John Cookson, Elland Edge	5	0
85	„ 26	...John Marshall's child	1	0
86	March 22	...John Newby's child	1	0
87	April 4	...Wm. Cawthra's daughter	2	0
88	„ 24	...James Jubb's daughter	1	9
89	June 12	...William Wheelhouse's child	1	6
90	„ 22	...Joshua Sugden's child	1	3
91	„ 29	...Joseph Rongeley, aged 80	4	0
92	Oct. 2	...David Cawthra's child	2	6
93	„ 25	...Hannah Burgess	2	6
94	Dec. 27	...William Walker's wife	4	0
95	1828, Feb. 5	...Frank Day's child	1	0
96	Nov. 29	...Samuel Haigh's wife, aged 50	4	0
97	1829, Jan. 9	...John Batty's child	1	0
98	April 19	...Martha Brook, aged 76	2	0
99	June 6	...David Cawthra's child	2	6
100	Aug. 26	...Richard Jessop, aged 48	2	6
101	Sep. 27	...Sarah Brook, aged 48	2	0
102	„ „	...John Medley, aged 69	3	6
103	„ 29	...Sarah Goodear, aged 60	4	0
104	Oct. 8	...James Normington's child, 17 days	1	3
105	Sep. 9	...Joshua Sugden's child	1	9
106	1830, Feb. 3	...Joseph Horsfall, Granny Hall, aged 27	3	0
107	March 7	...Willam Walker, aged 72	2	6

No.	Date.	Name.	To Chapel-keeper. s.	d.
108	May	8...Benj. Singleton's child	1	0
109	June	21...William Goodear, aged 72	2	6
110	July	23...Samuel Brook's child	1	0
111	Aug.	4...John Goodear, Salforth, aged 74		
112	Oct.	6...Joshua Sugden's child	1	3
113	1831, April	13...John Noble's child	1	0
114	,,	21...John Wheelhouse, aged 19	2	0
115	Nov.	6...Thomas Marshall, aged 69	3	0
116	Dec.	18...Samuel Brook's child	1	6
117	1832, May	3...William Wheelhouse, aged 15	2	0
118	June	20...Sophia Firth, aged 27	4	6
119	Aug.	1...Thomas Noble's daughter	3	6
120	,,	11...Copley Barraclough's child	2	6
121	,,	26...Mary Firth, aged 15	2	6
122	Dec.	12...John Marshall's child	1	0
123	,,	26...Wm. Wheelhouse's child	1	3
124	1833, Feb.	3...Benjamin Singleton's child	1	3
125	May	1...Sarah Holroyd, aged 82	2	6
126	,,	12...Elizabeth Battye, aged 19	3	6
127	,,	18...Wm. Helm's daughter	4	0
128	June	8...John Smith, aged 47	4	0
129	,,	15...John Jackson, aged 46	4	0
130	July	1...Richard Woodhead's child	1	6
131	Sep.	6...John Battye	3	6
132	,,	15...Copley Barraclough's child	1	0
133	,,	23...Jonas Goodear's child	1	6
134	1834, Jan.	15...Thomas Noble's grandchild	1	6
135	,,	28...Simeon Marshall	2	0
136	May	8...Hemingway Hartley's child	1	6
137	Nov.	30...Charles Smith, aged 26	3	0
138	Dec.	9...Jonas Goodear's child	6	6
139	1835, Feb.	15...Hannah Dearnley	4	0
140	,,	20...Christiana Battye	3	0
141	March	6...Joseph Barrett's child	1	3
142	,,	9...Richard Jessop, aged 78	15	0
143		. Benjamin Singleton's child	1	0
144	Nov.	8...Nanny Briggs	2	0
145	,,	22...John Bryon's child	1	0
146		Thomas Medley	4	0
147	1836,	Richard Marsden	4	6
148	April	3...Charles Gooder's child		
149	,,	28...Hartley Hemingway's wife	2	6
150	May	4...Joseph Medley's child	1	0
151	,,	8...Abraham Crowther's child	2	0

No.	Date.	Name.	To Chapel-keeper. s.	d.
152	Oct.	1...Charles Gooder's child		
153	Nov.	12...David Brummit's child	1	8
154	Dec.	2...William Noble, aged 69	4	0
155	1837, Feb.	13...Thomas Jessop's child	8	0
156	,,	20...Elizabeth Aspinall	8	0
157	April	3...Sarah Jackson, aged 49	4	0
158	May	18...Steven Smith's child	8	0
159	June	13...Mary Barrett, aged 29	3	6
160	,,	11...Joseph Barrett's child	1	0
161	Oct.	27...Elizabeth Jessop, aged 82		
162	1838, June	29...William Empsall's girl, aged 4	8	0
163	July	29...Jonas Barrowclough, Slead Syke, aged 13	2	6
164	Sep.	20...Richard Woodhead's child	1	0
165	Oct.	11... ,, ,,	1	6
166	1839, Feb.	13...George's Armitage's child		
167	July	16...Wm. Marshall's son, aged 10	2	6
168	,,	18...Ruth Bottomley, aged 22	4	0
169	Nov.	7...Ann Rushworth, aged 56	6	0
170	Dec.	28...John Batty's wife	3	6
171	1840, Jan.	3...John Shaw's child	1	3
172	Feb.	12...Jonathan Aspinall, aged 62	4	6
173	March	18...Charles Marshall	4	0
174	,,	27...Hannah Brook	2	6
175	Aug.	4...Jane Brook, aged 12		
176	,,	5...James Marshall, Backbraide, aged 31	3	0
177	Oct.	27...Thomas Jessop's child	6	0
178	Dec.	10...George Armitage's child		
179	,,	30...Sarah Smith, aged 60	2	6
180	1841, Jan.	9...Hannah Dawson, Bridge End, aged 81	2	6
181	Feb.	25...David Brummit's child	1	0
182	March	4... ,, ,,	1	0
183		Friend William Smith		
184		Sarah Bottomley, aged 70	2	6
185	1842, Jan.	13...George Yates, aged 82	10	0
186	March	...Robert Baxter's child	1	0
187	April	...Elizabeth Marshall	2	6
188		Charles Denham's child	1	0
189	1843,	Robert Neild's child	1	0
190		,, ,,	1	0
191		Benjamin Sykes	5	0
192	April	20...Benjamin Firth	1	0
193	,,	25...Charles Denham's child	1	0
194		...Joseph Crowther	4	0
195	July	15...Thomas Jessop's child	2	6

No.	Date.	Name.	To Chapel-keeper. s.	d.
196		...Hannah Batty	3	6
197	1844, Feb.	...Betty Brook	3	6
198	„	21... „ daughter	2	0
199	April	18...Joseph Sykes, aged 58	6	6
200	July	3...Sarah France, aged 65 8/-, 4/-, 11/-,	23	0
201	Aug.	8...Joseph Briggs, aged 77		
202	Nov.	30 ..Mary Horsfall, Granny Hall, aged 14	3	6
203		Jane Woodhead	3	6
204	1845, April	23...Ann Turner, Granny Hall, aged 22	4	0
205	June	19...Abraham Ball's child, Fixby	1	6
206	„	Joseph Armitage's child	1	0
207	„	Grace Crowther, aged 76	4	6
208	Sep.	10...Abraham Horsfall, aged 68, Common	4	6
209	Nov.	9...Richard Yates		
210	„	6...Stephen Smith's child		
211	„	28...Thomas Jessop's child	3	6
212	1846, Dec.	29...Charles Gooder's child		
213	184–, Jan.	29...Samuel Firth's grandchild	1	6
214	Feb.	2... „ „	1	6
215		Elizabeth Medley		
216		Joseph Cookson's child		
217		John Briggs		
218	184–, June	28...Joseph Crowther, aged 76		
219	1850, Nov.	16...Susannah Yates, aged 82		
220	1852, Aug.	14...Thomas Jessop's child		
221	1853, May	24...Sarah Cookson, aged 64		
	[222. 1870.	William Empsall, aged 75]		

This list leads us to give a few notes on the families connected with Bridge End Chapel.

Morton.—Benjamin Morton, farmer, maltster, and manufacturer in a small way, was a native of Kirkheaton parish, in which district the family is of very ancient standing. He settled at Woodhouse, in Rastrick, but removed in 1795 to Slead Syke. He died in 1815, aged 84, and was interred at Kirkheaton. His widow, popularly known as Dame Morton, was buried at Bridge End, in 1818, aged 87. Simpson Morton, now nearly eighty, (the son of Thomas,) is their grandson. Simpson married a Miss Morton, of Birds Royd.

John Morton, senr., of Birds Royd, corn dealer and farmer, had two children, Sarah and John, who was grand-

father of the late Mrs. Burgess, of Slead House. John, senior, died January 20th, 1794, in his 71st year. His tombstone at Elland records that he was 'adorned with many virtues, deportment eminently benevolent, much beloved, and much esteemed.' His daughter Sarah, the wife of Thomas Bottomley, Bridge End, died 1819, aged 60.

Holland.—The first of the name we will commence with was William Holland, of Broad Oak, near Lightcliffe, who died in 1730, and his widow, Grace, died 1731. Their son William was buried at Lightcliffe, in 1788, and his wife Hannah, aged 74, in 1780. Their children were:—

I. William, baptized 1735 (or 1740). *See after.*
II. Edward, baptized 1742, died 1760.
III. John, bap. 1744, the father of Edward, of Broad Oak.
IV. Joseph, bap. 1747, died at Smith House, 1829. His widow, Mary, died 1831, aged 80. Of their children, Miss Faith has been mentioned as a teacher at the Kiln.
V. Rachel married Jeremiah Sharpe, of Batley, and died about 1840, having had seven children.
VI. Rebecca married Samuel Swaine, of Leeds, late of Till Carr, Lightcliffe, whose children were John, of Howley Hall, Joseph, of Mirfield, Thomas, William, Mrs. Goodall and Miss Swaine, of Farrer Mill.

To return to William, the eldest son of William and Hannah Holland. He married Elizabeth, daughter of Joseph and Sarah Rhodes, of Skircoat Moorside, and thus became possessed of part of the Rhodes' estate at Ball Green and Southowram Bank. Joseph Rhodes had also three sons and two daughters—Thomas (died at Skircoat), William (never married), Joseph (of the Neptune Inn, Southowram, till 1842, who had a son and three daughters), Sarah, and another daughter.

William and Elizabeth Holland removed from Broad Oak to Hove Edge (Lee's or Smith's farm), and thence to Slead Hall, in 1785. He died in 1803, and his widow in 1810. They had two children—*Sarah* (who married John Wheatley, Esq., of Royd House, and had a son William), and *John*, who

was born at Hove Edge. This is the John Holland, Esq., whose name will ever be revered in the West Riding as *the* great promoter of Independency. Neighbours spoke of him as "t' old maister." Good, great and humble, he was an ornament in his time. In the home, market, mill, chapel, and street, Mr Holland was equally a pattern. To attempt to give further eulogies, is like painting gold. The history of Bridge End old Chapel could not possibly be written without placing his name in the highest place of honour. Bramley Lane Independent Chapel had in him a Founder; Airedale College had a Treasurer; Halifax Piece Hall a Merchant; nearly all philanthropic societies a Subscriber, and the poor a Friend. He married Elizabeth Hodgson, of the noted Independent family of Halifax. They removed from Slead Hall to Slead House. Their children were—

Elizabeth=J. Stancliffe, Esq. Issue—a son and a daughter.
Sarah=Mr. Lennox, Liverpool; sans pueris.
William, of New House and Halifax.
Samuel, of Slead House, buried at Lightcliffe, unmarried.
Edward died young, buried at Halifax.
Hannah=W. Chadwick, Esq., of Arksey, author of "Life of De Foe." Has issue.
John, of Well Close, Slead House, and Bradford;=Elizabeth Micklethwaite, of Wakefield. No issue.
Joseph, of Wyke Hall, and Slead Syke, who has paintings of his father and mother.
Mary=Dr. Hodgson, Halifax.=(2) Mr. Hodgson. Issue.

Broughton.— Jonas=Emma

John | Benjamin | Arthur | Jonas | Robert | Mary Ann | Hannah

Edward H.

Brook.—Richard, of Brookrennels, who died 1823, aged 80, Martha his wife, and their descendants have identified themselves with Bridge End Chapel.

Battye.—The labours of Samuel Battye, and of his nephew, old John, entitle the insertion of their pedigree, but I am unable to give it.

Barraclough.—Copley, James, and John were brothers. The last-named was a teacher. Corporal punishment was sometimes resorted to then, and he obtained a soubriquet because he 'saased' his scholars. Samuel, son of James, was a bass player at the chapel.

Richardson.—This family has resided at Bridge End for two centuries.

Stake.—Joseph, of Brighouse Lower Mill, was buried at Elland in 1788.

Helm.—Thomas Helm, of Toothill, had a son William, trustee at Bridge End, the father of Mr. Thomas Helm, of Spout. A family of the name lived at Lillands Farm.

Jagger.—This family has been settled many centuries in Rastrick. Ann Jagger was probably the Ann Stake who married Thomas Jagger, 'cloath-dresser,' Brighouse, in 1764, at Elland. She was buried there in 1791.

Crowther.—Joseph, of Purlwell, shoemaker, was a strong 'Bridge Ender.' Cottage meetings were held at his house. He died in 1843, aged 76, and his widow, Grace, in 1845, aged 76.

Noble.—Several of this family were connected with the chapel, some in a musical capacity. Richard, Thomas, William, and John were heads of families. Mr. Ephraim Noble has added local lustre to the name as an accomplished musician.

Briggs.—Joseph, of Salforth, died 1844, aged 77; Hannah, his wife, died in 1821. They entertained the preachers.

Day.—Thomas, the grandfather of Frank, was noted for his medical skill. He resided at Brighouse.

Empsall.—This old Lightcliffe family regularly attended Bridge End from Nab's End. William died 1870, aged 75.

Haigh.—Samuel was a bass player at the chapel. His wife, Katherine, died 1828, aged 50.

Yates.—Richard, of Cleckheaton, had a son George, of the Lock, Brighouse, who died in 1842, aged 82. He had a son Richard who died in 1845, aged 52. Susanna, relict of George, died in 1850, aged 82. Mrs. Charles Gooder and the late Mr. Jonas Yates, printer, were of this family.

Cookson.—John, of Elland Edge, died 1827, aged 42. He sometimes went as far as Slead Syke Kiln to service.

Goodall.—Mr. Abraham Goodall attended Bridge End Chapel from about 1834. He died at Starbeck, Harrogate, in 1871. Mrs. Goodall died in 1857.

Clegg.—Eli was a noted Brighouse man in his day. His first wife, Mary, was buried at Elland, in 1757. He married again in 1758: "Eli Clegg, innkeeper, Brighouse, to Hannah Phillips, spinster. J. Harrison, minister." She died in 1790, he died in 1797. He was warden for Brighouse in 1779 and 1780. John Clegg, of Brighouse, died 1792. The Cleggs intermarried with the Howorths, of Brighouse.

Denham.—James, of Upper Woodhouse, died 1797, aged 78. He buried an infant, James, in 1762. Molly, wife of Thomas, of Upper Woodhouse, died 1785, aged 27.

Joshua=Elizabeth

Joseph	Betty	William	John	Hannah	James	Mary
b. 1782	1784	1786	1788	1790	1791	b. 1793

Jeremiah=Mary Bottomley, of Bridge End.

Joseph b. 1814	Charles, of	Thomas,	Mary=John,	Annis,
Bridge End	Milnes Bridge	Hightown	Woodhouse	Lightcliffe

Joseph, the trustee, was grandfather of the Misses Hoyle. Mr. James Denham, who has so long and so honourably filled the office of Secretary of the School Sick Society, is of another branch.

Jessop.—This family has been settled many centuries at Kirkburton. The pedigree of the Brighouse branch is as follows:—

Matthew, of Lepton, had a son Richard, fuller, Clegg's Mill, afterwards of Low Mill; d. 1835, aged 78.
=Elizabeth Oldfield, of Lepton, d. 1837, aged 82.

Sarah b. 1779, d. 1844 =Geo. France, d. 1819, aged 44.	Richd. Oldfield b. 1780, d. 1829 =Mary Walker, d. 1824 aged 46	Matthew b. 1782	Wm. b 1783, d. 1831 =Mary Beaumont	John b. 1786, d. 1865 =Mary Boocock d. 1854, aged 69
	Thos. Walker, b. 1807. Registrar, Brighouse. =Harriet Bramham	Samuel b. 1813	George Beaumont	
	Issue—Thos. Richard, Physician, Leeds, and others.		Charles	

Hannah b. 1788, d. 1833 =Wm. Oldfield	Thomas b. & d. 1790	Samuel b. 1791 d. 1809	Elizabeth b. 1793 d. 1849 =David Cawthra (2nd wife)	Jane b. 1796 d. 1823 =D. Cawthra (1st wife)	Jonathan, d. 1830 aged 31 =(1) Hannah Thornton d. 1823 =(2) Eliza Smith in 1827
			Ric Jessop d. 1827 aged 1 month.		

Rd. O. J. was superintendent of the Sunday School above 20 years.

Thornton Pedigree :—

John Thornton of Fixby, b. 1664, died 1754, aged 90. =Mary, died 1750 aged 79.

Thomas of Upper-Woodhouse, born 1694 d. 1769 aged 75 =Martha, d. 1772

Joseph, of Crow Trees, clothier, settled there 1750, purchased the estate but afterwards sold it under the influence of drink to Mr. Armitage, of Woodhouse, cloth merchant, but continued to reside there: died 1796, aged 68. =Ruth, died 1774, aged 39.

John, of Fixby, =Jane, died 1792, aged 79

Hannah d. 1753, aged 18.

Thos., of Upper Woodhouse, d 1773 aged 33

Thomas of Birkinroyd or Nunnery, clothier, settled there 1789, died 1826. =Miss Leach of Luddenden

William

John

Martha

Abraham of Kirkheaton d. 1839 aged 70

Susan

Sarah d. 1791 aged 15

Thomas vocalist.

Joseph, clothier, vocalist. A grandson of whom is now in the choir at St. Paul's Cathedral.

John, of Nunnery, had a numerous family, of whom four daughters and three sons were married: Samuel=Miss Grace Helm, and had issue John and William; Joseph of Rastrick; Robert, manufacturer, a Trustee and Deacon at Bridge End; Jane married Job Bintley, Esq., C.E., her cousin.

Robert of Elland Edge =Martha

Thomas bap. 1802

Five daughters.*

* The five daughters were—

(1) Ruth=Joseph Bintley, clothier, Lockwood. Job Bintley, Esq., Huddersfield Road, Brighouse, Civil Engineer, is a son.
(2) Martha married first Thomas Charteris, Rastrick, and had Thomas, manufacturer; secondly, Mr. Skelton, and had Henry, cotton spinner, Mytholmroyd.
(3) Sarah married Uriah Roberts, clothier, Gooder Lane.
(4) Elizabeth married John Empsall, of the Lightcliffe family. Mr. Thomas T. Empsall, of Bradford, is a son.
(5) Hannah married Jonathan Jessop of Brighouse.

Goodare, alias Gooder.—The Goodares were settled in Rastrick before 1400. William and Elizabeth Goodare, of Crow-trees, were early supporters of the ministry at Bridge End. William Hall, born 1788, and Thomas, born 1795, were their sons. A William Goodare married Hannah Tyas, of Holmfirth, and had a son Joseph, the father of John, the chapel-keeper, born 1755, died 1830. He was thrice married. Mary, his first wife, was born 1754, died 1782, having issue, James, born 1779, and Sarah, born 1780. His second wife had a son George Goodare, born 1789, whose wife was named Susannah, and had issue Joseph, of Bradford, Thomas, of Mill Lane, Brighouse, &c. Elizabeth, the third wife of John, was born in 1767. She had three sons—Samuel, of Lindley, born 1807; Jonas, of Commercial Street; Charles, the chapel-keeper (who wrote his name Gooder), born 1812, married Sarah Yates, born 1807. Eliza, their daughter, married Amos Allen.

Horsfall.—This family, which had its origin at Horsfall, near Todmorden, and whose pedigree goes back to 1300, settled at Bridge End about 1700.

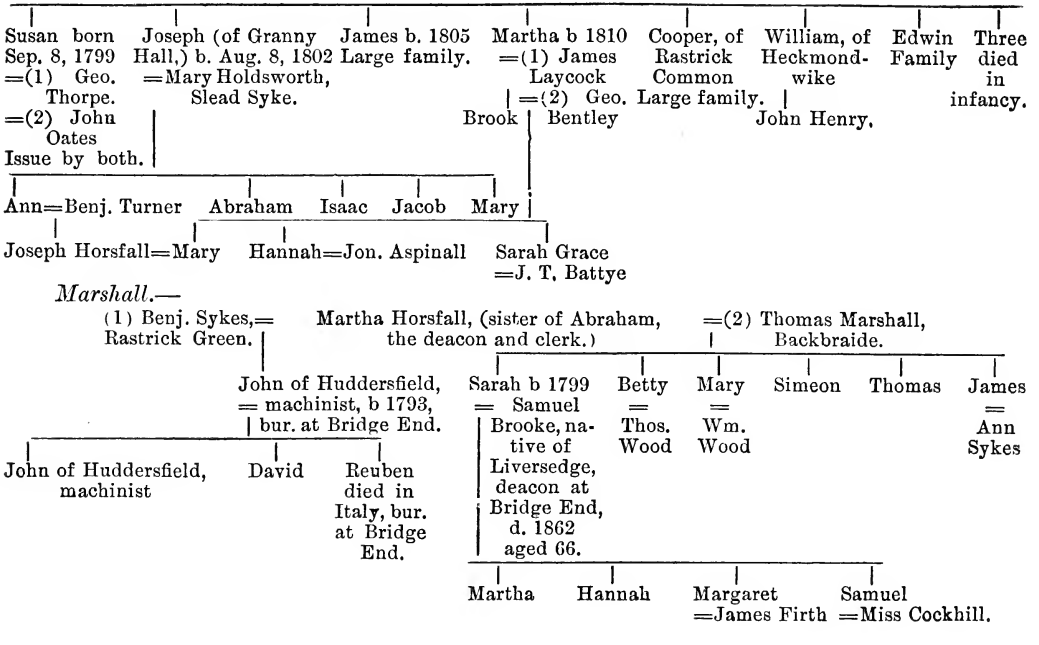
Abraham, of Bridge End, Rastrick.

- Mary bap. 1704 =Jonas Stott, 1724
- John b. 1705 had issue.
- Martha died 1712
- James b. 1713 =Sarah Bottomley, 1734. Had 7 daughters.
- Hannah =John Ramsden 1735
- Abraham b. 1719 grandfather of Abraham of Red Lion Inn, Rastrick, mason, &c., &c.
- Joseph b. 1722 of Salforth, Bridge End, =(1) Susanna Rushworth, of Brighouse in 1745: died 1750 =(2) Elizabeth Whiteley, in 1750, one of the first members at Bridge End.
- Benjamin b. 1725 became a noted Moravian.

Mary b. 1747

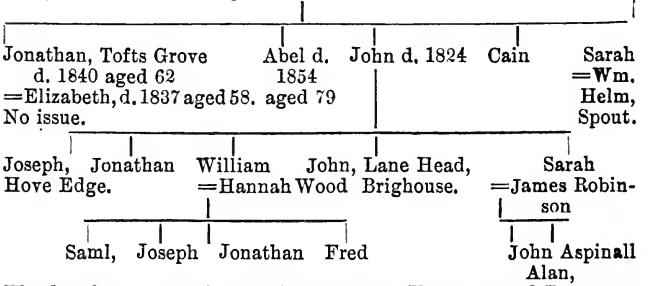
- James, coach-driver, b 1752 =(1) Mary Briggs of Bingley, died 1779 =(2)—— ——, by whom Horsfalls of Leeds
- Abraham b. 1758
- Matty b. 1760
- Dinah b. 1764 =Singleton, Well Lane, Rastrick.
- Hannah b. 1765 =William Woodhouse.

- Martha.
- See next pedigree.
- Abraham, town-apprentice to Saml. Wilkinson, bap. at Bradford, 1777: Deacon and Clerk: d. 1845, aged 68. =Mary, eld. d. of Geo. Cooper Rushforth, of Castle Hill.
- Mary b. 1779, d. 1857 =Richard Oglesby, of York. Large family.


Susan born Sep. 8, 1799 =(1) Geo. Thorpe. =(2) John Oates Issue by both.
Joseph (of Granny Hall,) b. Aug. 8, 1802 =Mary Holdsworth, Slead Syke.
James b. 1805 Large family.
Martha b 1810 =(1) James Laycock Brook =(2) Geo. Bentley
Cooper, of Rastrick Common Large family.
William, of Heckmondwike John Henry.
Edwin Family
Three died in infancy.
Ann=Benj. Turner
Abraham
Isaac
Jacob
Mary
Joseph Horsfall=Mary
Hannah=Jon. Aspinall
Sarah Grace =J. T. Battye
Marshall.—
(1) Benj. Sykes,= Rastrick Green.
Martha Horsfall, (sister of Abraham, the deacon and clerk.)
=(2) Thomas Marshall, Backbraide.
John of Huddersfield, = machinist, b 1793, bur. at Bridge End.
Sarah b 1799 = Samuel Brooke, native of Liversedge, deacon at Bridge End, d. 1862 aged 66.
Betty = Thos. Wood
Mary = Wm. Wood
Simeon
Thomas
James = Ann Sykes
John of Huddersfield, machinist
David
Reuben died in Italy, bur. at Bridge End.
Martha
Hannah
Margaret =James Firth
Samuel =Miss Cockhill.

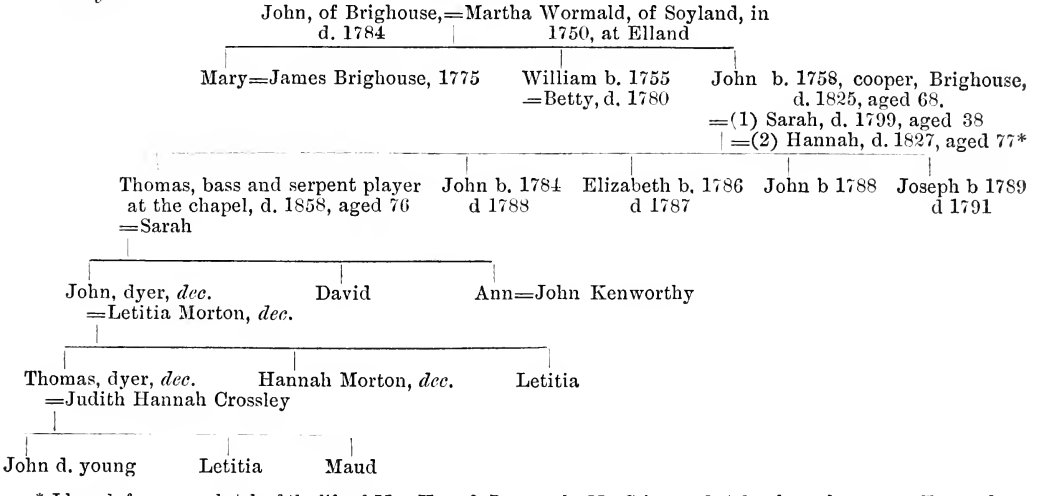
There were other members of the Marshall family connected with Bridge End, but I have failed to compile their pedigree. Similarly with regard to the Sykes' of Rastrick Common and Slead Syke. Preachings were occasionally held at the house of John and Hannah Sykes, on the Common, and latterly at John Sykes', Slead Syke. John, of the Common, died 1816, aged 68, his son Joseph died 1844, aged 58, and his son Benjamin died 1843, aged 30.

Aspinall.—Four brothers of this name came from Clitheroe to work the quarries at Elland Edge. Joseph, son of one of the four, born 1739, had a son John, born 1766, the father of the late Edward Aspinall, Esq., Southowram, the father of the Rev. G. E. Aspinall. The four brothers were named Cain, Abel, William and Savile. Abel, a descendant of one of the four, became associated with Bridge End Chapel. The following shows his descendants—



The brothers, Jonathan and Abel, were Trustees and Deacons, and the rest, more or less, have identified themselves with the Chapel and Sunday School.

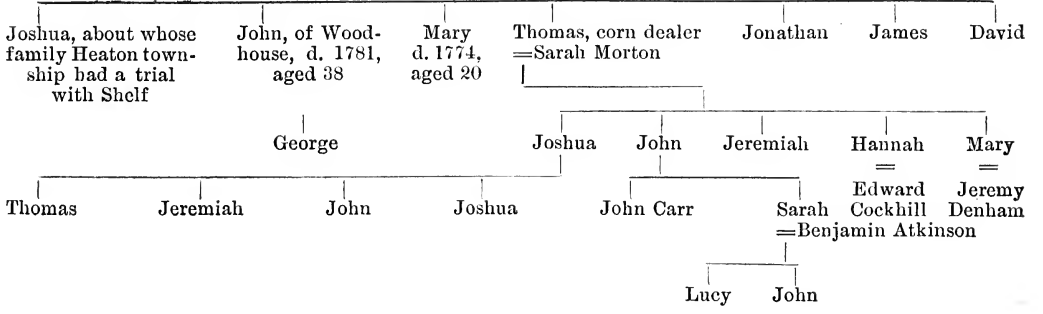
Burgess.—



* I have before me a sketch of the life of Mrs. Hannah Burgess, by Mr. Crisp, read at her funeral sermon. She was born at Ilkestone, in Derbyshire, became servant to a Mrs. Wilson, attended the Independent Church there under the Rev. Mr. Galland, and became a member. She was afterwards Mr. Galland's servant until his removal to Holmfirth. Upon the death of Mrs. Galland, she became house-keeper for her former master, at Holmfirth, whose son, an Independent Minister at Greenacres, near Oldham, paid her a high encomium. She removed to Brighouse about 1803, having married as above.

Bottomley.—This family originated at Bottomley in Scamonden. They are mentioned from 1300.

Joshua, apprentice to William Mann, of Lightcliffe, joiner, and thereby gained a settlement there. Sometime after he took a little land at Woodhouse, where his two sons, Joshua and John, served him as apprentices, without indentures. He died in 1781, aged 63, and was buried at Elland. Married (2) Mary Richardson, widow, at Elland, in 1755.



Marsden.—This family takes its name from Marsden, their former residence. A person of the name kept a public-house in Brighouse, in the early part of the 18th century. His son, John, was also a publican and farmer there, in 1750. The pedigree from this John is as follows :—

David

George Marsden, of Elland Upper Edge, who died in 1817, aged 36, married Mrs. Betty Gledhill, the wife of a soldier supposed to be dead, on the understanding that Marsden should go abroad if Gledhill returned. She taught him to read, and he became a local preacher.

George

Abraham

William

John

Richard, a carrier for Joseph Richardson, of Brighouse. His wife, Grace, née Pitchforth, died in 1826, aged 70.

John, born Feb. 14, 1790, pressed for a soldier in 1812, served 20 years, discharged with a year's pay; in 12 engagements, several times wounded; died at Leeds in 1875.

Henry Rowland, the respected Mayor of Leeds, died 1875.

Mr. Armitage resided at Woodhouse. He was a leading spirit in Rastrick; a churchman. He was fond of a joke. Jesse Garside, the Bridge End chapel-keeper, was requested by a number of parents to go to Mr. Armitage to apologise for mischief done to his property by their lads, and to beg them off. He was a favourite with Mr. Armitage, and, upon entering the house, was accosted with, "Come, Jesse, let us have a song." "Well, I have one, but it requires two to sing it, so you must sing the chorus." Jesse sang his composition, the last line being—

"Is there any harm in it?"

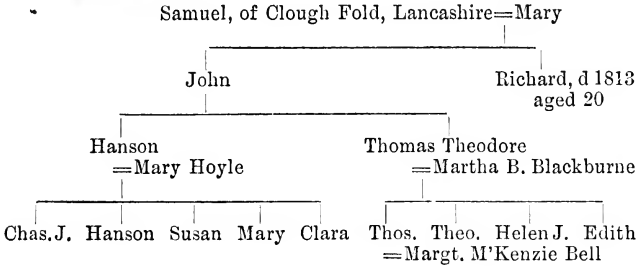
whereupon, Mr. Armitage had to respond, "Nooa, nooa, nooa." Jesse at once took up his hat, but was reminded by Mr. Armitage that he had forgot his errand, whereupon Jesse retorted that he had succeeded in begging the lads off, for there was no harm in it. Mr. Armitage was outwitted. James Smith, tailor, of the Globe Inn, Rastrick (who married Susannah Rushforth, of Castle Hill), however, outdid Jesse's trick. Mr. Armitage summoned him to the warehouse to cut out from a piece just sufficient to make him a suit, and told him he would see that he took no 'cabbage.' Next Sunday how did Mr. Armitage stare when he saw his tailor come into Rastrick Church in a suit the exact counterpart of that he had on. Smith had cut the cloth double.

Samuel Wilkinson, of Spout, manufacturer in a small way, was a hunter, and perhaps worse. He ill-treated his town-apprentice, Abraham Horsfall, my great-grandfather. His wife, however, was a considerate woman. Some gravestones of the family may be seen in Elland churchyard.

Sugden.—Mr. Thomas Sugden began business, when a young man, in Brighouse, as a grocer. Eventually he became a corn-miller, and, aided by his sons, raised the firm to great eminence. He was a liberal supporter of Bridge End Chapel. His wife, Mary, was a kind, christian lady. She joined the church under Mr. Crisp. Her "experience" is brief but

expressive. Their children were Fanny, David Goldthorpe, *dec.*, William, Joseph, Thomas Pullan, *dec.*, Henry, Richard, and James.

Ormerod.—



REV. ROBERT HARLEY, F.R.S., F.R.A.S.

In the month of July, 1853, the church and congregation gave a unanimous call to the Rev. R. Harley, F.R.A.S., of Airedale College, on the completion of his collegiate course. Mr. Harley is the son of the Rev. Robert Harley, of Longsight, and brother of the Rev. William Harley, of Addingham. He was recommended to Airedale College, from Taunton, in 1851, and left college to commence duties at Bridge End in August, 1854. He was ordained minister on a very auspicious day—September 13th, 1854, the same day that John Crossley, Esq., of Manor Heath, Halifax, laid the foundation stone of the new chapel and school. The morning service was opened by the Rev. Robert Harley, senior, then of Worle, Somerset; the Introductory Discourse was delivered by the Rev. Prof. Creak, M.A.; the Questions asked by the Rev. J. Gregory, of Thornton; Designation Prayer by the Rev. B. Godwin, D.D., Bradford; and the Rev. Dr. Raffles, of Liverpool, gave the charge. The Rev. Professor Fraser, M.A., delivered the address at the laying of the stone. The evening service was opened by the Rev. William Harley, Stewkley, Bucks, and the Rev. Robert Halley, D.D., Manchester, preached. Services continued to be held in the old chapel, morning and afternoon, candles being used until this time, when required. The old members brought their dinners to the vestry, spending the spare time in discussing the merits of the morning's sermon. Though a mere child then, I was frequently in their company, and began to take note of chapel events.

The organ, built by Mr. Holt, was sold about this time, and the services finished in the olden style, led off by bass, double bass, flute, fiddle, and serpent. What thrilling sounds! what a charming sight!! The "Watts" and the "Selection"

hymn-books were now abandoned for the Leeds Selection, not without some murmurings, and service began to be held morning and evening. When the new chapel was nearly finished, the venerable old building was sold to Mr. Charles Brook, and removed to Brighouse, being rented for some time as a chapel-of-ease to St. Martin's and known as St. Paul's. It was purchased by the Wesleyans, who still worship there. The last sermons preached in it at Bridge End were from the texts Haggai ii, 9, and Rev. i, 11; and the first in the new chapel from 1 Kings viii, 29.

The receipts from pew-rents, 1854, were about £22 per quarter, viz., Bottom £14, East Gallery £5, West Gallery £5.

The old school was converted into a carriage-house, but is now used as a lecture-room.

We will now bid farewell to the old chapel in the words of Mr. Edward Cockhill, the respected librarian, which were printed on cards and distributed:—

Full three score years and ten have fled,
Since thou, old House, appeared;
And they are numbered with the dead,
Who plann'd, and built, and rear'd.

Our fathers worshipped 'neath thy shade,
And heard the joyful sound;
And shall we see thy pillars laid,
All level with the ground?

The pious dead, who lie below
The venerated spot;
Once worshipped here, as we do now,
Are almost all forgot.

Within thy walls, our vows we've paid,
To Him who built the skies;
And He, who earth's foundation laid,
Shall bid new blessings rise.

Farewell, old Chapel, fare-thee-well;
For thou art doom'd to fall:
Our children long of thee shall tell,
Thy memory oft recall.

Then let thy wall come gently down,
And we will drop a tear;
We'll mark the spot, and make it known,
Old Chapel! thou stood here.

The new chapel was opened Wednesday, January 16th, 1856. The Rev. E. Mellor, M.A., Halifax, preached in the morning, and the Rev. J. R. Campbell, M.A., Bradford, preached in the evening. On the 20th, the Rev. Henry Allon, of London, preached in the morning, the Rev. Prof. Fraser, M.A., in the afternoon, and Mr. Allon again at night, who had the pleasure of announcing the chapel to be out of debt. The style is Italian. The front has pilasters, and a pediment with a fine central doorway and two heights of circular headed windows; those above the gallery, both on the sides and ends, are numerous. The gallery surrounds the chapel, that portion behind the pulpit being occupied by the organ, and some children's seats. There were also children's seats in the upper part of the front gallery, opposite the pulpit, but these were formed into pews during Mr. Lister's ministry. Beneath the organ are two vestries, 25 by 15 feet and 15 by 13 respectively. The internal dimensions of the chapel are as follow:—84 feet long by 46 feet wide, and 32 feet high. On the ground floor there is accommodation for 460 adults, and in the galleries for 295 adults and 320 children, making a total of 1075 sittings, allowing 33 by 18 inches for each adult, and 24 by 14 for each child. Under the chapel there is a noble schoolroom, which, owing to the declivity of the land, is on a level with the ground. Its dimensions are 59 feet long, 46 feet broad, and 14½ feet high. Adjoining the schoolroom are three classrooms, each 15 feet by 13, and 14½ feet high. There is also a kitchen fitted up with apparatus for use on the occasion of tea-meetings. It is 17 feet by 9; beside which there is a vault for the heating apparatus. The School-room communicates with the Chapel by two staircases, one on each side of the building. The building is warmed with hot water in winter. Two pipes run along each aisle of the Chapel, covered with cast-iron trellised grating, and one pipe round the wall side of the floor: these give out an agreeable heat. The schoolroom is warmed in the same way. The boiler in the vault, and the pipes in the chapel and schoolroom will together hold 600 gallons of water. The place is lighted with

gas. In the ceiling there are two "sun-lights," which illuminate the gallery and body of the chapel. Underneath the galleries, burners enclosed with china shades are projected from the walls by neat bronze brackets. The building is well ventilated by means of horizontal shafts running the whole length and breadth of the building, above the ceiling. The acoustic properties of the chapel are excellent. The whole of the woodwork is grained oak, except the tops of the pews and communion rails, which are mahogany. The building is constructed of the best Yorkshire stone. The frontage and the parts between the side windows are dressed with ashlar. The land in front is about 10 yards wide, and is tastefully planted with shrubs of various kinds. The whole of the grounds, in area more than an acre, are enclosed with a well-built stone wall, with ashlar tops. The wall in front of the chapel is surmounted with iron palisades. Messrs. Mallinson and Healey, of Halifax and Bradford, were the architects. The entire cost, exclusive of the site and school-room furniture, was about £3300. The building was opened free of debt, chiefly raised by the congregation, and without aid from any Chapel Building Society. The school-room, accommodating over six hundred scholars, was soon filled. T. T. Ormerod, Esq., was the superintendent, and an abler one it has never been our lot to see. His urbanity won every heart. There was not a scholar who did not rejoice to meet "Mr. Thomas," and not one was passed without his recognition. On the 23rd of January, 1856, at a public meeting, the Rev. R. Harley, F.R.A.S., presented Mr. Ormerod with a pair of handsome and valuable globes. The terrestrial one bore on a silver plate:—"Presented to T. T. Ormerod, Esq., by the Teachers and Scholars of the Bridge End Sabbath School, as an expression of their high appreciation of his talents and worth as the Superintendent of the School for the past Twenty-six years." Mr. Ormerod retained the office until 1869, when ill-health necessitated his retirement. An illuminated address was then presented to him, signed by the Rev. J. B. Lister, and by Messrs. P. Allatt and H. Sugden, his successors.

The Rev. Robert Harley is well known throughout the country as an accomplished scholar. In 1863 he was elected Fellow of the Royal Society, in consideration of his mathematical contributions. He was Professor of Mathematics at Airedale College for four years, which he held in addition to the pastorate at Bridge End. He has published several sermons and pamphlets, most of the latter being on mathematical subjects. One sermon published was on the death of the Prince Consort; two sermons, preached August 24th, 1862—the Bicentenary Commemoration—on "The Nonconformists in Nebuchadnezzar's time, and the Nonconformists of Charles II.'s time, a parallel in principle, conduct, and results." "Memoirs of Prof. Boole, D.C.L.," is the title of a small pamphlet he wrote. At the British Association Meeting held at Nottingham, he read papers on "Tschernhausen's Method of transformation of algebraic equations," "Differential resolvents," "Boole's Mathematical Analysis of Logic," and was requested to enquire into the validity of the method proposed by the late Judge Hargreave for the resolution of algebraic equations. His Winter Evening Lectures on successive Sunday nights were very popular, and listened to with great benefit by crowded congregations. The main topics were—1854-5, Religion; 1855-6, Christian Examples; 1856-7, Parables; 1857-8, Mountains of Scripture; 1858-9, Evidences of Christianity; 1859-60, Elijah; 1860-1, The Prodigal Son; 1861-2, Scenes on Lake Tiberias; 1862-3, Christian Life; 1863-4, Five Bests.

In 1864 the parsonage, called the Manse, was erected at Newlands, at the cost of £1000, wholly defrayed by the congregation. Mr. Harley previously lived at Castle Hill, in Rastrick, where his children were born. Mrs. Harley is sister to the Rev. J. Stroyan.

On the 12th of February, 1868, Mr. Harley resigned, having accepted the pastorate of the Bond Street Congregation, Leicester, which he held for a few years only, removing in September, 1872, to Mill Hill, London, to become minister of the chapel and vice-master of the school there, which posts

he still retains. The *Leicester Chronicle*, referring to his removal, said:—"His career amongst us has been brief but active; and if he has had many opponents, he has not left behind him a single enemy. As a preacher, he has commanded the attention of a large and intelligent congregation; as a pastor he was unremitting in his work; and as a man he has endeared himself to a large circle of friends. By the quickness and versatility of his powers, combined with great acumen, and indefatigable activity, he has made himself useful in amost every movement in the town." He was on the Public Library and Museum Committees, President of the Literary and Philosophical Society, and member of the School Board.

THE REV. JOHN BROWN LISTER

Was trained at Rotherham College, which he left in 1849 to become minister at Northallerton. He removed, in 1852, to Lewisham, to take charge of the denominational school. Whilst there he published a work for young people, entitled "Success in Life." He became minister at Blackburn, in Lancashire, where he had a large and appreciative congregation. In December, 1868, the church and congregation at Bridge End, by an almost unanimous vote, resolved to invite him to the pastorate, which he accepted January 11th, 1869. There was an increase in the church during his ministry. He had the misfortune to be bereaved of his wife, who was interred at Bridge End. In January, 1872, Messrs. Henry Sugden, Henry Hirst, and Robert Thornton were elected to the diaconate. Mr. T. T. Ormerod and Mr. Allatt had been the only deacons for many years. In February, 1873, Messrs. Henry Sugden, Henry Hirst, Robert Thornton, Thomas Ormerod, John Atkinson, John Carr Bottomley, and Henry Stott were elected on the Trust.

Two useful men of late time, who have died, have been Mr. Benjamin Atkinson, librarian, and Mr. Jeremiah Har-

greaves, who wrote a favourite tune to "One by one."

In July, 1874, Mr. Ormerod resigned his office as deacon, and on the 4th of October following, the Rev. J. B. Lister sent his final resignation. He removed to Kensington.

During Mr. Lister's ministry the organ was enlarged. It was built by Mr. W. Holt, of Leeds, and obtained from Square Chapel, Halifax. It now contains 615 pipes in the Great Organ, CC to F, 54 notes; 678 pipes in the Swell Organ, CC to F, 54 notes; nearly all these are of metal. The Pedal Organ, CCC to E, 29 notes, has 29 pipes, making a total of 1322 speaking pipes, or an addition of 413 new ones. The bellows are now fed from a wind reservoir, in the vestry underneath the organ gallery, which is supplied by one of Holt's New Patent Hydraulic Engines, with provision for the usual hand-blowing action. Messrs. Robert Sladdin, Jabez Garsed, of Elland, and J. Riley have successively been the organists.

THE REV. ANGUS GALBRAITH

Was invited to succeed Mr. Lister, in October, 1875. He was trained at Glasgow University, and entered on the ministry in 1852. He left Whitehaven for Bridge End, in January, 1876. There were many additions to the church during the few months prior to his settlement here, and the work was never more prosperous than at present. Minister and people are equally satisfied with each other. Mrs. Galbraith died at the Manse soon after coming to Brighouse, and is buried at Bridge End, making the second minister's wife laid there. None of the Bridge End ministers have been interred in the graveyard at Bridge End.

Of the work going on at Bridge End now, we need not say much. For many years a Biblewoman has been supported by the ladies. Miss Wylie was so engaged for eight years, and Mrs. Hall for the last two years. Assistance has been given towards supporting a native missionary (Thomas Pullan Sugden) in India; and another (Peter Hirst Allatt) was sup-

ported by Mr. Allatt, The Sunday School Anniversaries are great occasions. Popular preachers are engaged for these times. Whitsuntide and Jubilee Festivities (the latter held at Halifax,) are the crowning feasts of the year. The number of scholars on the roll is 535; viz., 252 males and 283 females. There is a Band of Hope in connection with the Sunday School, of 255 members, Mr. George Furniss being secretary. There are also the following auxiliaries: A Mothers' Meeting, a Tract Society, circulating, by 36 distributors, 1200 "Bridge End Monthly Visitors;" an Evangelistic Society, for conducting Out-door and Cottage Meetings; a Young Men's Mutual Improvement Society, of some years' standing; a Minister's Bible Class, a Branch of the Halifax Auxiliary to the Congregational Total Abstinence Society, a large Library, under the management of Mr. James H. Scott; and the Sunday School Sick Society, with seventy-eight members, and a capital of £226. Mr. James Denham, of Brighouse, is the secretary of this Society, which was established in 1834. Some time ago a valuable timepiece was presented to Mr. Denham, as a token of estimation of his long and arduous efforts as secretary and visitor. Mr. John Atkinson is the Sunday School secretary.

The membership of the Church has always been small, in proportion to the congregation. There has, however, been a pretty steady, if slow, increase, as the following table shows:—

Minister.	Date.	No. of Members.	
Rev. S. Lowell	1786	28	Signed Church Covenant.
„ J. H. Crisp	1812	34	„ „
„ R. Bell	1842	75	On the Roll.
	1851	94	„ „
„ R. Harley	1854	75	„ „
	1868	132	„ „
„ J. B. Lister	1869	127	„ „
	1871	158	„ „
„ A. Galbraith	1876	167	„ „
	1877	232	„ „

The present deacons (1877) are Messrs. Peter Allatt, Henry Sugden, Henry Hirst, Robert Thornton, Allon Morrell, and H. J. Turner.

In 1873, it was decided to commence a Branch School at

Waring Green, and 1702 square yards of land were secured for £406.

Liberal contributions towards the purchase of the land, and the erection of the school, having been made and promised by members of the Church and congregation, it was felt that instead of making further personal application, a bazaar, for the sale of useful and fancy work, would be a likely means of raising a considerable sum of money, while it would call forth the energies and enlist the activities of all the congregation. The idea was taken up readily, and entered into heartily by all; the ladies of the congregation, with the young men and women of the various classes, laboured hard and long. The result exceeded their expectations. They aimed at raising £1000; the bazaar held in the Town Hall, in Easter week, 1877, realised £1200. The bazaar was opened by W. H. Conyers, Esq., of Leeds.

The estimated cost is £1400.

Simultaneously, the need of additional Class-rooms at Bridge End was felt; but with such an enterprise on hand as the erection of Waring Green School, the teachers would not have felt justified in proceeding with the Class-rooms were it not that a bequest of £100 by a generous friend—the late Thomas Sugden, Esq., of Slead House—was left on condition of the work being begun within a year of his decease. Loath to lose so handsome a contribution, and having from experience the utmost confidence in the generous liberality of their fellow-worshippers at Bridge End Chapel towards every object that approved itself to their judgment, they resolved to take steps for the accomplishment of an object which all felt to be not only desirable but necessary. Having obtained the sanction of the trustees, and approved plans sent in by Mr. T. W. Helliwell, providing for the erection of 14 Class-rooms, they accepted tenders amounting to about £1120, exclusive of furniture.

At the teachers' request, T. T. Ormerod, Esq., and Peter Allatt, Esq., consented to lay the memorial stones of Bridge End Class-rooms, and the Rev. A. Galbraith and

Henry Sugden, Esq., of Waring Green School, on Saturday, November 24th, 1877. Mr. Theodore Ormerod officiated for his father, who was unable to be present on account of his health.

These Class-rooms will be the most extensive in the neighbourhood, covering an area of 350 square yards, or thereabouts, and containing 12 Class-rooms 10-ft. by 15-ft., each capable of seating comfortably 30 scholars; and 2 large rooms in the centre, 19 ft. 6 in. by 21 ft. 6 in. One of these will be used for the infants, with seating accommodation for 80 or 90 infants, and the other one for the elder scholars.

The building will have a door at each end, and a good well-lighted passage in connection with all the rooms. The entrance at the east end is connected to the present schools by means of a covered way, the whole to be heated by hot water, and a sufficient quantity of ventilation will be arranged for in the roof.

In 1876, the Chapel was painted and decorated, and a new wide pulpit, or platform, was erected.

We will now bring our rambling remarks to a close, with the feeling that an index will be necessary for the reader's readier reference. Notes will ever-and-anon be cropping up, which should have been inserted. The pages of the *Evangelical Magazine* contain some memoranda. The *Northern Star*, 1817, records the marriage, at Halifax, of Mr. J. Dransfield, of Blakestone House, merchant, to the only daughter [Betty] of the Rev. W. Northend, of Spring Head, near Halifax.

I am not aware that one minister has been sent out from Bridge End Church, unless the present minister's son (now at Airedale College,) be claimed.

Amongst the subscribers for Mr. Meldrum's work—"The Incarnation of the Son of God Illustrated"—are the names of the Revs. Joseph Cockin, John Cockin, John Hanson (of Stainland), H. Horsfall (of Gomersall), and W. Northend, and Mr. Benjamin Morton and Mr. Daniel Sharp. The preface is dated Hatherlow, March 4th, 1807. The work is in three parts: I, The Necessity of the Incarnation Established;

II, The Reality of it Proved; III, The Blessings of it Exhibited. It was printed at Newport, Isle of Wight, in two volumes, 700 pages, in 1807.

The following is the sermon (by Mr. Meldrum) I referred to at page 27:—

THEIR MUTUAL SALUTATION.

Psal. 118, 26. Blessed be he that cometh in the Name of the Lord. We have blessed you out of the House of the Lord.

Preached at Hatherlow the second Sabbath in January, 1786.

"Our encouragement to prayer appears from the preceeding verse, the latter part of which was the text of the last discourse, in which we treated of the reciprocal prayers of minister and people, on the removal of his pastoral charge. The order in which the matters contained in the passage stand, was the rule of discourse we proposed to follow. This we observed to be threefold, viz.: a prayer—'O Lord, I beseech thee send now prosperity;' then a salutation—'Blessed be he that cometh in the name of the Lord;' and last of all, a benediction—'We have blessed you out of the house of the Lord.'

"We have considered the prayer, in which are four things: (1) the object—the Lord; (2) the subject—praying, I beseech thee; (3) the matter prayed for—prosperity; (4) the time of prayer—*now*. Three of these we have discussed, the last remains to be touched upon, with which we shall now begin. The word 'now' refers to time, and principally respects the present time. Our blessed Lord hath assured us that men ought always to pray, and not to faint (Luke xviii, 1.) But there are times wherein there is greater need for fervency in prayer than others. Our blessed Lord, being in an agony, prayed more earnestly (Luke xxii, 44). He, doubtless, prayed that he might be safely brought through those agonies he endured, and that they might all terminate in his greater exaltation and glory. It is far from being unlawful to pray for deliverance from distress, but it is a duty to pray for prosperity

in any cause or any enjoyment not prohibited in the word of God, such as may be useful to ourselves or our neighbours.

"The stated times of prayer under the law, were twice in the day—morning and evening. The priests were to attend the altar for six hours every day, from nine to twelve in the morning, and from three to six in the evening; and all that time the people were to be employed in bringing their offerings, and in prayer to God. We have certain evidence in Scripture of some who spent the greatest part of their time in this exercise. 'As for me,' said David, 'I will call upon God, and the Lord shall save me: evening, morning, and at noon will I pray and cry aloud, and he shall hear my voice (Ps. lv, 16, 17). Anna, the prophetess, and a widow of about eighty-four years, departed not from the temple, but served God with fastings and prayers night and day (Luke ii, 37).

"It is the prayer of faith prevails. Faith is the life of prayer, and puts zeal into it, and zeal is peremptory, and insists on prosperity now, that it may have its demands immediately. Like Jacob, 'I will not let thee go except thou bless me' (Gen. xxxii, 26); or Hannah, when she was in bitterness of soul, and prayed unto the Lord, and wept sore, and she vowed a vow, and said, 'O Lord of Hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then will I give him unto the Lord all the days of his life' (1 Sam., i, 10-11); or like Jabez, who called on the God of Israel, saying, 'O that thou wouldst bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldst keep me from evil, that it might not grieve me'; and God granted him that which he requested. The woman of Canaan insisted on the word 'now,' as well as these now mentioned, in her prayer for her daughter. Then she came and worshipped him, saying 'Lord help me.' And he answered and said, 'It is not meet to take the children's bread and to cast it to dogs.' And she said, 'Truth, Lord, yet the dogs eat the crumbs which fall from their master's table.' Then Jesus answered and said unto her, 'O

woman, great is thy faith; be it unto thee even as thou wilt'; and her daughter was made whole from that very hour.

"Such importunity it becometh us to use for the prosperity of the Redeemer's kingdom among us. Send now prosperity. Let this be the time when thou wilt bow thy heavens and come down for our help, so that as thou hast suffered us to be a spectacle of pity to men and angels for these years and months past, we may henceforward become a spectacle of joy and rejoicing to the church above and below. Let thy name be glorified in us for ever. Let our church be as a well-watered garden, bringing forth her fruits in her season. Build up her walls, strengthen her stakes, and lengthen her cords. May every part of the word be clearly understood by us, and may thy holy spirit enlighten our eyes more and more. May we have a sincere and unfeigned regard to all thy testimonies, and conscientiously attend to all the duties of our holy religion. May our secret and closet duties be ever pleasing to thee. May our family performances of reading thy word, praying and catechising, be more and more useful to them. May we be just in all our dealings in the world, humble in all our behaviour with men, holy in all our relations to thee as followers of Jesus and children of the living God.

"But this brings us to the second part of our text, which next follows in the order proposed, and is, secondly, a salutation—'Blessed be he that cometh in the name of the Lord.'

"This may be considered in a twofold respect—(1) As a salutation from a pastor to his flock; (2) From a people to their minister. It implies the sincere devotions of his heart to the Lord—his unfeigned affection for the souls he has to serve. The encouragement these have to come to the Lord by him—together with his readiness to serve them in the Lord, and to bless and make them happy in his name.

"These words, when used by a pastor to his people, intimate the sincere devotion of his heart to the Lord. He has devoted himself to the Lord to serve him for ever. He loves his master's service, and he will not go out from him,

'but will rather have his ear bored through to the post of the door of his master's house, that he may be his bond servant' (Exodus xxi, 5-6; Psalms xl, 6). Such a person binds himself to the Lord and the service of his house with the cords of love; to God and souls, and loves his church, and her converts, by the aul of self-denial to himself and mortification to this world, 'chooses rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.'

"Thus in the church of God his servants are distinguished from the hirelings of men, who take upon them the priests' office for a bit of bread, and like thieves and robbers climb over the walls of sacred institutions, by the help of some great and powerful patron, only that they may live by religion and make a trade of the Gospel; but not so the minister who can adapt the words before us, and bless and pray for the men who come to him in the name of the Lord. He, with much humility and gratitude, will confess 'the Lord God hath opened, digged or bored through mine ear, and I was not rebellious, neither turned away backward (Isaiah l, 5).

"Such ministers as are devoted to God in their own souls, will have an unfeigned affection for the souls they have to serve: they value souls as souls, and estimate the worth of another soul by the value they set upon their own. They will therefore labour to serve them in the best of offices, and draw them to the Lord by all possible means, that they may be blessed to all eternity.

"Their affection for the souls of others is founded in the love of God shed abroad in their own. They know the love of Christ in its redeeming and saving effects, and by this they are constrained to love and preach the Gospel for the salvation of other souls. This is not a mechanical, artful or hypocritical affection. It is in nature the same with that which is in the Son of God; and every steward in the house of God, professing this, will pray that it may grow from one degree to another, till it arises to the fullest maturity and utmost perfection.

"According as this principle increases, so will their

assiduity and diligence for the conversion and salvation of souls increase. And they will be careful to remove every impediment they can, which might stand in the way or be an hindrance to such a blessed work, and endeavour to set forth the amiableness, all-sufficient grace and glory of Christ.

"This being a principal part of their business, they will dwell on it, the more effectually to allure and draw the souls committed to their trust, to enjoy the blessings of the new covenant. They are to encourage such as come to them in the name of the Lord, by shewing them how welcome they are and how much they honour God in making use of his Name and ordinances; how much it must redound to their present peace and future happiness; and that in visits and conversation with their minister they ought to have an eye to his glory. And ministers must comfort and encourage such of their hearers as come to them for advice, assistance and prayers. They are appointed by God in his house to be the means of communication between him and his children. We are the helpers of your faith, but not the saviours of your souls. Ye draw near to God by our means, but not by our merit. We are commanded to assure you of success if ye pray with sincerity, and of acceptance with God through Christ the Mediator, if ye come with humility.

"This salutation from a minister to his church intimates his readiness to serve them in the Lord, and to bless them in his Name. It is in union and communion with the Lord, the souls of men can be happy. The farther distant from him the greater misery, but the nearer him the more happiness. Now when a minister says, 'Blessed be he that cometh in the name of the Lord,' he does but in other words proclaim himself to be a ready servant of all that serve God, to serve them in every duty incumbent on him, and at all times, in his power. Every minister of Jesus Christ, like their Master, is set for the rise and fall of many in Israel, but it is more blessed to be the rise of one than the fall of many. The ministry of the word is the savour of life unto life or of death unto death. But it is no pleasing task to any who love the

salvation of souls to be the minister of their death. They would rather say, blessed is he that cometh in obedience to our call and invitation to the enjoyment of the blessings of our Gospel, of which we assure them in the name of the Lord, than to say, 'Cursed is he that goeth in the name of Satan after the world and its lusts. Whosoever therefore walks after the flesh he shall die, for they who sow to the flesh shall of the flesh reap corruption. But blessed are the people that hear and know the joyful sound; they shall walk, O Lord, in the light of thy countenance; for thy name shall they rejoice all the day, and in thy righteousness shall they be exalted Psalm lxxxix, 15, 16. Wicked spirits are principally happy in drawing one another into equal or greater wickedness than themselves. But it is the principal happiness of those who act in the name of the Lord to draw sinners from under the curse and to bring them into that blessed state wherein they may enjoy all blessings. They are appointed to pronounce the blessings of God upon his people who come unto them in his name: thus Aaron was to bless the people.

"On this way shall ye bless the children of Israel, saying unto them, 'The Lord bless thee and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give the peace.'

"Again, we are to consider this salutation as used by a church to their minister. These very words were used on our Lord's triumphant entry into the Holy City, by a very great multitude. Multitudes that went before and that followed after, cried, saying, 'Hosanna to the Son of David: blessed is he that cometh in the name of the Lord; hosanna in the highest' (Matt. xxi, 9). We might therefore call the words before us an acclamation of joy, on the Daughter of Zion's beholding her Sovereign coming unto her in a manner so humble and condescending. The word 'hosanna,' says Henry, on this passage, is—'save now, we beseech thee,' referring to the words of our context; but the words we are upon are a shout of joy on this occasion, praising Christ, the great mes-

senger of God, and prince of the covenant, who now was about to enter upon the great designs of his incarnation. To magnify the law, take possession of his spiritual throne, and reign over the souls of men in glorious grace.

"This salutation, viewed in the light in which we are to consider it, intimates that 'he that cometh in the name of the Lord' is qualified and called to act in his name—that he comes in the spirit as well as in the name of the Lord—that those to whom he comes receive him as the messenger of God—that they submit to and pray for him as such—and lastly, that thankfully acknowledge the mercies and blessings in his Gospel, in the hands of those whom he sends, not preferring one minister to another, but blessing all who preach in his name. A people saluting a minister in the words before us, intimates that they believe him to be qualified and called to act in the name of the Lord. This is a persuasion upon which they must act, if they act seriously and consistently; for it must be hypocrisy and flattery to bless a person in the name of the Lord, who appears to have no qualifications for the service of the Lord, and of course no call to act in his name. These qualifications are natural or supernatural.

"They are natural: they are such as belong to him as a man, capable of thinking, reflecting, reasoning, judging, and discoursing. Some, indeed, are better able than others to think and judge, and some are hardly capable of forming an idea. But the God of nature, who is also the God of grace, employs only in his service those to whom he has given natural abilities, and made them capable of standing before the world in defence of his Gospel. They are to be 'able men' (2 Tim. ii, 2), whose mental powers are at least complete, 'that they be not dwarfs, nor lame, nor crooked.' There are improvements of these natural abilities which ought to be attended to by all who act publicly in the name of the Lord; and these are obtained by study, meditation and prayer. 'Study to shew thyself approved to God a workman that needeth not to be ashamed, rightly dividing the Word of Truth' (2 Tim., ii, 15). 'Meditate upon these things, give thyself wholly unto them

that they, profiting, may appear unto all (1 Tim., iv, 15). 'But we will give ourselves continually unto prayer and to the ministry of the Word' (Acts vi, 4). Under study, would time admit, we might survey all the parts of human literature necessary for a minister's improvement. Under meditation, the subjects of sacred revelation; and observe, that it is only by prayer that useful improvements are made in the study either of sacred or human things; and an extensive acquaintance with both is necessary to complete the qualifications of one coming in the name of the Lord.

"But these are not so necessary as those supernatural qualifications which come immediately from above, by which we are not to understand supernatural revelations or gifts of miracles which are wholly ceased since the Scriptures have been sealed up. But that divine illumination of the Holy Spirit which is absolutely necessary to the right understanding of the holy and revealed Will of God. This is the gift of the Holy Ghost promised unto the church, and without which no man can be qualified to act as becomes a servant of the living God. For the servant of God must not strive, but be gentle towards all men, apt to teach, patient in meekness, instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth (2 Tim., ii, 23, 24). Righteousness, godliness, faith, love, patience and meekness, frank under this head, because they are the gifts of God (1 Tim., vi, 11); and the manifestation of the Spirit is given to every man, to profit withall (1 Cor., xii, 7-10).

"Such as are enriched, and thereby fitted for public service in the church of God, with these, and such like qualifications ought, when called upon, to act in the name of the Lord. But what is requisite to constitute a call to act in his name?

"These qualifications, upon whomsoever they are conferred, ought to be known in the church, that the church may call them into exercise for its edification and benefit. But private persons, however useful they may be in the use and exercise of their gifts, ought not to act publicly till they are publicly called and set apart thereto. And previous to this there ought

to be a desire on the person's own mind for the office of a bishop. If a man desire the office of a bishop, he desireth a good work, which desire, we must suppose, comes from the Lord, stirring up and animating the person to engage himself in the office and good work of a bishop. We may believe, therefore, this call confirmed by these two circumstances, worthy of our notice. 1st, the openings of Providence, and 2nd, the voice and approbation of the church. Where either or both of these are wanting, it would appear, however desirous certain persons may be, that they are not to go out publicly in the name of the Lord. Such, then, as think they are qualified and have received authority from the Lord, ought patiently to wait till Providence opens the door; and when this is evident, the church is seldom backward to approve of any whom it appears he has chosen and sent to his work. These are such as ought to be encouraged, and of whom every good man will say, 'Blessed is he that cometh in the name of the Lord, because such a salutation intimates that he comes in the spirit of the Lord.

"None ought to be encouraged in the church of the Lord, but such as have the spirit of the Lord, for however great and shining some men's abilities may be, it is undeniable if they have not the Spirit of Christ they are none of his, and therefore their great abilities, without his Spirit and grace, rather hurt than help his church. Such men follow their own maxims, profits and pleasures more than the welfare of the souls they stand over. If they be able to live themselves, it is a matter of small importance whether the souls of their flocks and families live or not. But the ministers, acting by the Spirit as well as in the name of the Lord, will seek the souls, not the substance, of their hearers.

"It is the Spirit of the Lord makes able ministers of the New Testament, and strengthens them with power to demonstrate the wisdom and the power of God in the Gospel (2 Cor. iii, 6, and 1 Cor., ii, 4-5). Which things also they teach not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual

(verse 13). For they have not received the spirit of the world, but the spirit which is of God, that they may know the things which are freely given to us of God (verse 12).

"If they have the spirit of God, they will act under the influences of this in a holy, humble, heavenly, and devout manner, carrying the savour of divine and eternal things along with them from their study to their pulpits, and through the various families of their charge, labouring to recommend the spirit of holiness, of faith, and love, by their private conversation, as well as public preaching. Thus every family, and every enlightened spiritual person, will cheerfully salute them, saying 'Blessed is he that cometh in the name of the Lord.'

"They will also receive him as the messenger of God; one authorised and sent of him to teach them the way of salvation; one who personates and represents the living God on earth, to intercede between God and them, and to communicate unto them the knowledge of eternal life. Such a servant of God will be a wise steward in the manifold mysteries of the gospel and a wise dispenser of his infallible truth and saving grace. He will be a watchful pastor and diligent shepherd over the flock of God. He will be a skilful physician of their souls, an affectionate father, a tender-hearted and compassionate brother in the house of God. 'Remember, therefore, them which have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation, Jesus Christ, the same yesterday, and to-day, and forever' (Neb. xiii., 7, 8).

"These and many other relative characters subsisting between an ambassador of peace and those he is sent to, should teach him great gravity and circumspection before them, and should teach them much reverence and respect to the authority of God, under which he acts. This was the common salutation of the patriarchs in the first ages, and it were well for our ages if their simplicity and mutual fidelity prevailed more in them.

"That they, to whom a messenger of the Lord comes, should submit to and pray for him as such. 'Blessed is he

that cometh in the name of the Lord' is expressive both of submission and ardent desires for his prosperity. He that resisteth the servant opposeth the master for whom he acts. Thus the great head of the church himself considers it, and from this consideration encourages his apostles to go in his name. Read the tenth chapter of Matthew: 'He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward, and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward' (verses 40, 41). I would only observe here how great the advantage is of receiving and submitting to the messengers of the Lord. They are to be received and submitted to the person of Christ, and in the name of the Lord, and it is only the word of the Lord, offered in the name of Christ, that demands our submission. Men speaking in their own name, to answer their own purposes, are to be rejected, especially when they attempt to lord it over God's heritage, and to be dictators instead of expositors, and to lay new foundations rather than build upon the old one laid of God himself in Zion. Therefore seeing we have this ministry, as we have received mercy, we faint not. 'For we preach not ourselves, but Christ Jesus the Lord; and ourselves, your servants, for Jesus sake' (2 Cor., iv., 1, 5). It is of such the apostle speaks when he exhorts the Thessalonians in his first epistle. 'And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you, and esteem them very highly in love for their works' sake, and be at peace among yourselves' (chap. v., 12, 13). To the same purpose he writes to the Hebrews: 'Obey them that have the rule over you, and submit yourselves, for they watch for your souls as they that must give account, that they may do it with joy, and not with grief, for that is unprofitable for you (13, 17); and then he begs their prayers, which we have heard.

"The last remark I have to offer on this part of the text is, that they to whom the messengers of God are sent, and

those to whom they come, should thankfully acknowledge the blessings of the Gospel in their hands, not preferring one before another, but blessing all who set forth the truth of it in his name.

"Gratitude is one of the best of blessings, and it is particularly required from a child of God towards his heavenly Father. 'Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him and bless his name, for the Lord is good, his mercy is everlasting, and his truth endureth to all generations (Ps. c, 4, 5). The Gospel is the best of all gifts, as it is that which brings all other blessings in its bosom. It brings Jesus Christ, the gift of God (John iii, 16). It brings eternal life through Jesus Christ (Rom. vi, 23). It brings salvation, and hath appeared to all men, teaching them (Tit. ii, 12). Let all, then, who hear these glad tidings thank God for his unspeakable gift (2 Cor., ix, 15).

"His ministers are thankful to him for any and every degree of blessing you enjoy from him, through their means; therefore, brethren, we are comforted over you in all our affliction and distress, by your faith, for we live if ye stand fast in the Lord. For what thanks can we render to God again for you for all the joy wherewith we joy for your sakes before God (1 Thes., iii, 7, 8, 9). We come unto you with blessings innumerable; blessings of every kind and of the highest degree; blessings for your souls and bodies; blessings upon your basket and your store; blessings upon your families and relations, upon your offspring and dependents; blessings public and private; blessings of the upper and of the nether springs.

"How, then, can we refrain blessing him that cometh in the name of the Lord, and saluting him with our grateful acknowledgments, and embracing him as his messenger? By him, therefore, let us offer the sacrifices of praise to God continually, that is the fruit of our lips, giving thanks unto his Name, to do good and to communicate; let us not forget, for with such sacrifices God is well pleased.

"Let us be careful not to fall into a partial and narrow spirit, and confine our affections and prayers to one whom we may improperly term our favourite. This was the fault of the Corinthians, which was at once a proof of their infancy in the faith, and the carnality of their minds. This, moreover, occasioned divisions, quarrels and dissensions among them. But God is faithful by whom ye were called into the fellowship of his Son Jesus Christ. 'Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment' (1 Cor. i, 9, 10). Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them; for they that are such serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple.

"These exhortations I repeat not to lessen your just and deserved esteem for any whom it hath pleased the Lord to bless you by, but to prevent your idolising the instrument in the Lord's hand, and your slighting or despising another of equal or inferior abilities engaged in the work of the Lord. Therefore, prove the sincerity of your gratitude to the Lord by thankfully receiving all who come unto you in the name of the Lord. Salute and embrace them affectionately for his sake. Prove this, too, by your ready embracing the Gospel message they bring you. Particularly let this be shewn toward him under whose personal ministry you enjoy the glorious dispensation of the Gospel. The best salutation by which you can gratify him is cordially to embrace the doctrines of the grace of God, to study, to learn and practise them, and by your hearty experience and daily conversation cheerfully, universally, and thankfully say, 'Blessed is he that cometh in the name of the Lord.'"

The following is from one of Mr. Crisp's manuscript sermons, preached at Bridge End:—

Ephes., ii, 8. For by grace are ye saved through faith, and that not of yourselves: it is the gift of God.

"In the preceding verses the apostle leads back the Ephesians to that state of moral death in which the Gospel found them. Being then without any disposition for true religious action, and the slaves of Satan and the children of disobedience, among whom he acknowledges that he himself and all others once were, being by nature the children of wrath, even as they. And he reminds them how entirely they were saved by divine grace; that God, who is rich in mercy, for his great mercy wherewith he loved them, even when they were dead in sins, he quickened them together with Christ. And then he goes on to say, they were raised up together and made to sit together in heavenly places in Christ Jesus, with this intention, that in the ages to come God might shew the exceeding riches of his grace in Christ Jesus. And then he adds, that God, by his grace, had saved them through faith, and that not of themselves, it was the gift of God.

"The Gospel salvation implies a deliverance from our guilty and ruinous condition as sinners, and our being restored to God's favour and all its happy effects here and hereafter. And saving faith is such a persuasion that Jesus Christ is the promised Messiah, the Son of God and the Saviour of men; and such a desire and expectation of the blessings which he has procured as shall engage us to commit our souls to him to be saved by him, heartily desiring henceforth to serve him.

"The text leads us to shew that faith is connected with salvation—that although salvation is by faith it is by grace—and that faith is not of ourselves, it is the gift of God.

"I. We may briefly shew that faith is connected with salvation.

"Our Lord tells us that faith is so necessary to our salvation that we cannot be saved without it: 'If ye believe not that I am he, ye shall die in your sins,' said Jesus, which cer-

tainly implies the loss of salvation. And again he has declared that 'He that believeth not shall be damned.' And in conversation with Nicodemus he thus expressed himself: 'He that believeth not is condemned already, because he hath not believed in the name of the only begotten son of God.' Without this faith, no knowledge, no morality will save a man. If Christ the Son of God be not regarded as the rock on which we build our hope of salvation, the foundation is sandy, and will be ruinous.

"On the other hand, every one who has this faith which consists in believing as true what the Scriptures say of Jesus Christ, and humbly committing our souls to him with a disposition to obey his commands, we shall be saved. You never hear us say that 'a believer shall be saved let him live as he will," for it would be as deserved to say so of a true believer as to say 'a real good man shall be saved though he be at the same time a very bad one. For no one can be a true believer, but one who is inclined to live in a holy manner, since the same divine influence which disposes him to believe, also effectually leads him to serve God. A saving faith is always a sanctifying faith. There cannot be a sanctifying faith in an unholy heart. Nor can there be a holy heart where there is a wicked life: for the tree is known by its fruits. A true believer is one who, being persuaded that Jesus Christ is the Son of God and the Saviour of sinners, trusts in him for the blessings of salvation, desiring henceforth to be obedient to his will. Whosoever has this faith shall be saved, although his former sins have been great in number. On exercising such a faith in Christ, the believing sinner is pardoned and accepted previously to any good works of his own. Yea, although *he should die* before he have an opportunity of performing any good works (which is the only case in which good works are not necessary to an admission into heaven), in this case God accepts holiness in its root, or in its bud, though there was not time for its producing fruits. And if life be spared, the penitent and obedient believer continues accepted in Christ Jesus, although under a

sense of his imperfections he may see reason to complain that he cannot do the things that he would. And he shall finally be saved, although he may be exercised by many and long trials. The Word of God declares that his salvation as a believer is certain: 'He that believeth on the Son of God hath everlasting life. He has it in its beginning, and he shall ere long rise to its completion. For unto such Christ Jesus 'Gives eternal life, and they shall never perish.' 'Whosoever believeth in him shall not perish, but have everlasting life.'

"II. We were to shew that salvation is by faith through grace.

"In Scripture, God is represented as keeping a most exact book of accounts, in which our actions, and words, and thoughts are written, which he will bring into judgment, and by which our real characters and eternal states shall be determined. And as the most perfect obedience is a debt which we owe to him as our Creator, Governor and Benefactor; so on breaking his law we owe him some proper satisfaction for our transgressions. In this view we are all in the book of God; we are all charged as debtors, who are unable to pay their debts. In the book of God, innumerable sins are put down to our account, for the least of which we are unable to make satisfaction. And if divine mercy did not do something for us, we should ere long be arrested by divine justice, and being found unable to pay our debt we should be cast into the prison of hell, to come out no more. But God has had pity on us, and *provided* a satisfaction, in the obedience and death of his Son: and his perfect obedience unto death, is what we mean by '*the righteousness of Christ*'. For the sake of this, God is released to pardon, accept, and save, those sinners who come to him through Jesus Christ. When a sinner penitently believes in Jesus, the righteousness of Christ is set down to the sinner's account, as that by which his debt is balanced, and he is entitled to divine favours. When any person penitently believes in Jesus, it is set down in the book of God's remembrance, that such an one has actually become a believer, and therefore is now entitled to acceptance and eternal life

through Jesus Christ. In this sense, the believer's faith is imputed for righteousness. Yet faith is not regarded by God as that which balances the account: he does not look upon faith as that which pays any of the former debt, for faith cannot make any satisfaction to the offended justice of God, so as to give any legal claim to the pardon of our sins upon its account; nor can it confer any obligation on God to bestow on us eternal blessedness. Faith is, in Scripture, called a receiving, as the hand receives a free pardon, or as it receives money. Now, we all know that it is not the *hand* which absolves the criminal, but the *pardon* which he receives by the hand. It is not the bare act of *receiving* money which enriches the poor man, but the money which he receives. In like manner, faith is only the *means* of receiving and applying the righteousness of Christ for our justification and salvation. God was graciously pleased to provide a satisfaction, in the perfect obedience and death of his Son, through which he may honourably pardon and accept all who shall apply to him in the way of humble believing. And every one who humbly believes in Christ is pardoned, and accepted, and made a heir of eternal life. Not because of any merit or excellency in his faith, but entirely for the sake of what Christ has done and and suffered. So, then, a believer is not to ascribe his salvation to any merit or excellency of his faith, but entirely to the merit and righteousness of the Lord Jesus Christ, and the free grace of God, as manifested in it. For grace formed the plan of salvation, grace provided the Saviour, grace pardons, accepts, and saves the penitent believer through the mediation of the Saviour. 'Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins,' 'Who of God is made unto us righteousness.' We are 'Justified freely by his grace, through the redemption that is in Christ Jesus.' God 'Has made us accepted in the beloved;' 'Being justified by his grace, we are made heirs according to the hope of eternal life.' Thus, then, it appears that our 'Salvation through faith is by grace.'

"III. We were to shew that this faith is not of ourselves,

'It is the gift of God.'

"It may be called the gift of God, because it is God who inclines us to believe the important truths made known in the Gospel, so as to attend to them.

"When a man is conscious that to begin to think about his guilt and danger, and to attend to the salvation of his soul, will be accompanied with remorse and fear, he naturally draws back from it. And Satan, the great enemy of souls, endeavours to prejudice men against it, and to direct them from it. Have not some of you, my hearers, experienced this? When you first began to be sensible that you were in a state of guilt, and in danger of being lost for ever; when you first began to enquire into the way of salvation revealed in the Gospel; many circumstances arose to draw your attention away from them. You found Satan endeavouring to allure you by the pleasures and profits of the world, to neglect religion, or to terrify you from it by the prospect of difficulties. To what, then, will you ascribe it, that when you had perhaps laboured to stifle your convictions, they have returned upon you with greater force than before? And though you have endeavoured to stifle them off you, yet you have found them everywhere pursuing you. You must undoubtedly ascribe it to God, who awakens the careless sinner and excites in him serious thoughts and desires. The Lord opened the heart of Lydia, that she attended to the things which were spoken by Paul. And when the attention of a sinner is aroused, and the Gospel way of salvation is understood, there is a natural dislike to it in the hearts of men, which must be overcome. The man who has high thoughts of his own goodness and ability, dislikes it because it is the way of humility. The heart that loves sin dislikes it because it is the way of holiness. To stand guilty and helpless before God, and to trust in another for righteousness and strength, is hard to a proud heart. To deny ourselves of all that the word of God forbids, and to submit to be henceforth governed by it, is a hard thing to one who loves to walk in the ways of his own heart. When, therefore, we are willing to renounce depending upon ourselves, and to be

indebted to the righteousness of another, and to be saved by grace alone; when we are disposed to part with our sins and to give up ourselves to be checked and controlled in all things by the word of God; the Scriptures teach us to ascribe it to God, 'Who maketh in us to will and to do of his good pleasure.' Hence the apostle Paul tells the Philippians that to them 'It was given to believe in Christ;' and he reminds the Ephesians of the 'Exceeding greatness of his power to us-ward who believe,' is an energy of *mighty power* like that which wrought in Christ when God raised him from the dead. Contemplate the mighty energy which reanimated the Saviour's dead body; in that you have an emblem of the mighty power which raised us to a divine life and enables us to exercise faith in him, 'Who died for our offences, and was raised again for our justification.' And as God enables us to exercise faith on a crucified and a risen Redeemer, so it is he that enables us to *persevere* in the work to the end of life.

"When a believer begins to sail towards heaven, Satan, 'The prince of the power of the air,' endeavours to raise those storms which are likely to oblige him to 'make shipwreck of his faith,' and of 'a good conscience.' But although it is through much tribulation that a believer must enter into 'the kingdom of God,' yet he must endure to the end or he cannot be saved. And how is he enabled thus to persevere? It is through the continued communication of gracious influence. That mighty power of God which produced faith in his heart at first continues to support it, till it is made to triumph over all opposition. Feeling the necessity of divine help, that he may 'stand fast in the Lord,' and 'grow in grace,' the believer prays 'Lord increase my faith,' 'fulfil in me all the good pleasures of Thy will, and the work of faith with power,' and while he is strengthened to 'overcome the worst,' and to gain the victory over the remaining corruptions of his heart, and he humbly owns that in both he is 'more than conqueror through him that loved him.' And his faith is supported by almighty power till it is made completely victorious. Hence the apostle Peter says that believers 'are kept by the power of

God through faith unto salvation.'

"If, then, God produces this faith in our hearts, and carries on the work of faith in the soul, till it ends in complete salvation, it appears that through the whole process 'faith is not of ourselves, it is the gift of God.'

"Let me now exhort you, my friends, sincerely to examine yourselves whether you have this faith. Do you recollect the time in which you did not think of Christ, and did not feel any affectionate regard for him? And has there been, in this respect, any alteration in your minds? As you will never rely upon Christ for salvation, unless you are convinced of your own sin and misery; permit me to ask you, have you been convinced of your own sinfulness and danger? Have you felt yourselves condemned by the sentence of a righteous God? And have you, under that feeling, been moved to cry for pardon and salvation? Have you seriously viewed Jesus Christ in the character of a saviour, and from a full persuasion of his suitableness to all the necessities of your souls, sincerely committed your souls to him? Have you ever presented yourselves before God, and humbly confessing your guilt, and giving up your own righteousness as utterly unworthy of being mentioned before God, have you trusted your souls upon the Saviour's perfect obedience unto death, and with a sincere purpose to serve him to the end of your existence?

"If you can trace such a process of thought and experience as this, you have great reason to conclude that you have an experimental knowledge of faith, and that *through faith* you are in the way of salvation. But as faith is to be shewn *by its works*, give me leave further to enquire, has your faith produced frequent applications to him, and an obedience to his commands? Has it produced in you a humble and devout, a just and an affectionate, a temperate and a cautious temper? Has it led you to habitual watchfulness over yourselves, and to pursue greater attainments in the christian temper and life?

"If you can say "yes" to these questions, you have a great deal of reason to hope that faith is yours, and salvation

also. If so, seek to have this precious principle strengthened in your souls. Be serious and diligent in reading the Scriptures, and hearing the word of grace, pray that your faith may be increased, and labour to bring forth the fruits of faith in all the branches of a holy temper and practice. Thus 'shew your faith by your works.'

"And as you are saved '*by grace through faith*,' let me remind you that you are not to glory *in your faith*, but to be thankful for the grace by which you are saved. As we who have been transgressors in 10,000 instances are 'saved by grace through faith,' of what shall we glory? Shall any of us glory that he have exercised faith on the Saviour when we have been brought to trust in that Saviour by the renewing and sanctifying grace of God upon our hearts? Shall we 'who were corrupt and under sentence of condemnation' glory that we have embraced the gospel, and thus accepted the riches of grace exhibited in the gospel? Shall a beggar glory in having stretched out his hand to receive a gift when that gift was bestowed by a generous and skilful physician, who, before he bestowed that gift, had cured the beggar of a disease, by which the very hand now stretched out to him had been benumbed and disabled? Has not he who saves us, enabled us to believe on his Son that we might be saved? Let us then say as the apostle Paul does, 'Of God are we in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. Let no flesh therefore glory in his presence, but 'He that glories let him glory in the Lord.' Let us be thankful to God, 'Who has shined in our hearts, to give us the light of the knowledge of his glory in the face of Jesus Christ. Let us praise him 'Who has blessed us with all spiritual blessings in heavenly places (or things) in Christ,' according to his gracious purpose. Let us praise him who gave his Son to die for us, and to bring in an everlasting righteousness; and who sent his Spirit to bring the hearts of sinners into subjection to the Gospel. Let us praise him who has inclined our hearts to regard the Gospel, who has produced and continues to support

faith in our souls. 'Not unto us, O Lord, not unto us, but unto thy name be all the praise' of that salvation which thou hast already begun in our souls, and which thou hast promised to complete.

"Let the doctrine of salvation by grace through faith encourage the meekest soul to seek for this salvation. If your hopes of acceptance with God were by the works of the law, then you might be discouraged, for not only are your best performances imperfect, but were all your former sins forgiven upon your return to God, yet you would soon fall into some new transgression, and this would be sufficient to ruin you. But the Gospel directs you to an easier way, when it says, 'Believe in the Lord Jesus Christ, and thou shalt be saved.' Are you, then, willing to give up all dependence upon yourselves? Are you willing to trust in what Jesus Christ has done and suffered for your pardon and acceptance with God? Do you desire henceforth to serve him, and to ascribe your salvation to the free grace of God through Christ Jesus? If so, let not your heart be troubled. If you know what you say, when you express this desire to trust in Jesus and to serve him, then let me add, this desire is the effect of his grace, and let it encourage you to apply daily to him, in the expectation that he 'will give more grace,' and bestow upon you all the blessings of salvation. 'A bruised reed he will not break, and smoking flax he will not quench.'

"Lastly. If salvation be 'By grace through faith,' then they who neglect this method of salvation are without excuse. Let no one say, 'If God begins and carries on the work of faith, then we need not bestir ourselves, but wait in quietness till he be pleased to work in our souls.' This would be a perversion and abuse of the doctrine. God has appointed means to be used for the attainment of the end, and to neglect those means is criminal. He has 'Sent to you the word of this salvation,' and told you that 'Faith comes by hearing.' You should therefore diligently attend to the preaching of his word. And as he has commanded you to *ask* for the Holy Spirit, and promised that those who ask shall receive it, you should

accompany your hearing the Gospel with fervent prayer to God, who alone can render it effectual for your salvation. If you do not receive divine influence, it is because you do not ask for it: and while you neglect prayer, you have no reason to expect that God will give you his grace. Take heed, then, that ye receive not the Gospel ministry in vain. 'Behold, now is the accepted time, now is the day of salvation.' That God should offer salvation at all is unspeakable condescension and compassion. And that he should offer salvation in such an *easy* method, is astonishing grace. Had some hard matter been proposed, should you not have done it? And how much rather when he only says, 'Believe in the Lord Jesus Christ and thou shalt be saved.' Dare not then to trifle in a business of such vast importance and consequences as the eternal salvation of your souls. If souls be lost, all is lost—lost forever! lost without remedy. Now is your day of grace. Now God has patience with you; but the day of his patience has its limits: and if you trifle beyond those limits, you will perish. My heart's desire and prayer for you is that you may be saved.

COMFORT FOR THE DYING CHRISTIAN:

A SERMON OCCASIONED BY THE DEATH OF JOHN HOLLAND, ESQ., OF SLEAD HOUSE, NEAR HALIFAX; PREACHED IN BRIDGE END CHAPEL, RASTRICK, ON LORD'S DAY, OCTOBER 12TH, 1845; BY ROBERT BELL.

John xiv, 3. I will come again and receive you unto myself, that where I am, there ye may be also.

"We have a mournful pleasure in introducing these words to your notice, because they were among the last expressions uttered by our deceased Friend. The whole of this chapter was to him a choice portion of sacred writ. Those seasons of worship in the sanctuary, were always "times of refreshing," when the text for discourse was selected from it; and in private meditation also, the remembrance of his Lord's words so fully recorded here, was peculiarly comforting to his mind. We may confidently say, that the word of Christ dwelt in him richly; and that his faith and devout affections were wont to be strengthened, by the repeated exercise of summoning freshly to remembrance the grace and truth of his Saviour. If, during the last few years of his life, he complained that his memory was not so faithful or vigorous as formerly, the complaint was always made in connexion with gospel truth. He gave the more earnest heed to the things which he had heard; and was afraid to let slip from recollection any of those "exceeding great and precious promises" on which his hopes and comforts were founded. In the course of Divine Providence he was denied, a long time before his death, the full use of his sight; and no longer able to read the Word of Life, with ease, he was the more careful to welcome, and improve, every opportunity of having renewed to him the mention of the Saviour's words. Thus, in family and social prayer, in conversation such as becometh saints, and in the regular means of grace, his pious tendencies were always manifest. His uniform and prayerful attention to divine ordinances, was

sustained by strong desires to have his whole mind and heart brought under the consoling and hallowing operation of gospel truth.

We shall have to show, at the close of the discourse, from a brief account furnished by members of the bereaved family, how well, and with what comforting influence, this habit, during life, was made, by the Holy Spirit, the means of refreshing him in the hour of death. The very utterance of the text, in that brief but fatal struggle when the powers of nature were called to yield up their energy and life, was a delightful evidence of his piety. It showed how rich his soul was in truth and faith; and how the continued trainings of pious principle in the past, contributed, by Divine Grace, to present him prepared, in this last trying hour, for all the happiness which he had believed the Saviour would reveal. How precious then to remember, and to repose the soul on, these words, "I will come again, and receive you unto myself, that where I am, there ye may be also."

The preacher has to confess to-day the privilege of illustrating a choice subject; and the honour of showing how effectively the great truth it contains has subserved a gracious purpose, in the closing moments of our honoured Friend: but the preacher has also to confess a proportionate unfitness for enjoying the one, and sustaining the other, arising from his own personal share of the grief and loss in which this removal has involved us. If it were proper to yield to feeling, it would be seen, in the present case, how much easier it would be to take our place among the bereaved mourners, than to assume the prominence, and summon the energy, necessary to comfort those who mourn, and to plead for the wisdom and rectitude of the Divine Government: but it shall be our comfort now to feel that our humble effort is made among kind-hearted friends, and that for every conscientious duty, there is the promise that, as our day is, so our strength shall be.

The younger prophet estimated highly the character of Elijah, as the latter was taken to heaven. "My father! my father! the chariot of Israel, and the horsemen thereof!" It

is with the same kind of estimate, we regret our present loss. Like Elisha, however, we would mingle prayer with grief. May the mantle of piety be still seen among us; and, in our deep and manifold necessities, may a double portion of Elijah's spirit be supplied!

It appears to us the most concise and yet comprehensive, way of further performing our duty so as to do some justice to the text,—to the example and character of our beloved Friend,—and also to our own improvement; to adopt the following method of discourse:—

First. To shew how well suited the doctrine of the text is, to console the dying Christian.

Secondly. To remind ourselves how appropriately and consistently the departed saint whose lot we this day deplore, could claim such consolation in his last moments.

Thirdly. To reflect on the lessons it behoves us to study, under this removal of worth and goodness.

First. We must know, of the doctrine in the passage before us, from its suitableness and worth, how well it can supply the departing Christian with every consolation and hope. Observe then: *that it has a universal application to all believers.* Unbelief, in some of its operations, might gather suspicion that our blessed Lord only intended the application of this promise to the party,—the disciples, whom he addressed.

* * * *

Again. It being plain that we cannot doubt the application of this promise to all believers, *we are interested in seeking to ascertain its worth.* It brings life and immortality to light, when nature sinks. Its full value cannot be known in time of health. It was spoken for death;—for the solemn hour when mortal friendship alone can no more relieve; when consciousness that an unalterable eternity is near, would fill the spirit with profound concern; and when a sense of personal depravity and sin, with equal impressions of infinite purity and justice, would overawe the soul, and becloud its prospects with despair.

* * * *

Again. The *tender pity, constancy, and all-sufficiency,*

of the Saviour, must be noticed. What valid ground for comfort we have in believing him! "Faithful is he who hath promised." He will not allow his people to be reduced in hope, or become the taunt of enemies, in the last struggle. "Let not your heart be troubled, neither let it be afraid." For the deepest exigency there will be provided the best relief. The powers of darkness will be discomfited. Guilt will be purged away. Conscience will be at rest. Death will be harmless, when Jesus comes. He opens, and no man shuts. No bark shall suffer wreck, that he comes to pilot; no lamb perish, that he comes to rescue; neither shall any man pluck it out of his hand. We have strong consolation in this. We are filled with comfort, and are exceedingly joyful. "Who shall separate us from the love of Christ?"

The *appropriateness* of this promise must not be overlooked. Jesus speaks to true disciples when, he says, "I will come again, and receive you unto myself, that where I am, there ye may be also." "Beloved, now are we the Sons of God; and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is; and every man that hath this hope, purifieth himself, even as he is pure." We cannot attain to any worthy conception of the glory and happiness with which the immortal existence of the saints, in the presence of the Saviour, shall be crowned; but we know that these will be the perfection, the carrying out into all possible fruition, of those principles which are now essential to Christian experience and character. His coming, at death, will be the perfecting visit. Now he comes again where he had been known and loved before. He had come, in his word and by the Holy Spirit, to convert the soul. He had come, amidst trials, to support. He now comes, in faithfulness, finally, effectually, and for ever to save. He had come as to the captive children in Egypt, to deliver from bondage. Through the desert he had appeared the "Leader and Commander" of the people; and now, the true Joshua at their head, he comes to cleave and disperse the waters of Jordan, and to introduce his redeemed ones into the

land of promise, even the heavenly Canaan. It belongs to the sovereignty of Divine Grace to determine the time, whether long or short, that transpires between conversion and this blessed entrance into the joy of our Lord. But it cannot be too strongly urged upon us that it is necessary to gain a previous acquaintance with him, in order to enjoy his presence in the hour of death. In the extreme case of the dying thief, there were doubtless experienced the change of heart, and divine renewal, which rendered it consistent for the Lord Jesus to fulfil in him the marvellously gracious promise, "Verily I say unto thee, to-day shalt thou be with me in Paradise."

Death may come by slow advances, or as a thief in the night. The servant of God may be soon taken away, or, as in the case of our dear friend, remain long, "like a green olive-tree in the house of God." These, however, are incidental differences, which, though always worthy of the Supremacy that appoints them, are of little moment, compared with the capital and essential matter. Do we then adore and love the Saviour? Are all things trivial in our esteem, so that we but win Christ and be found in him? The limited acquaintance of the present will often sigh for advanced and nobler enjoyment. Thus, there is ripening comfort in the prospect of death, *that* being the time when faith is turned to sight, and when that which is in part shall be done away. As the exile hasteth to be free,—as the absent child longs for the parental smile and salutation,—as the heir delights in the thought of full possession; so a soul, now one with Christ by faith, waits, with joy unspeakable and full of glory, the breaking down of every partition, that it may be one with him in his heavenly kingdom. How divested of terrors was the presence of death, in the short sickness and peaceful decline of our departed Friend! He regarded his affliction as sent to take him home, for it was in this way that he was accustomed to speak of his death. He was arriving at the centre towards which his pious affections had long been tending; and his end was peace.

Once more. We must advert to *the prospect which the promise of the text opens.* We shall have to show, before we

close the service, that when Mr. Holland had mentioned the text, in his last moments, he almost immediately added the quotation, "fulness of joy." The prospect of complete happiness must be necessarily consequent, when assured that the Lord Jesus will take us to himself. Part of heaven is thus realized, before the soul is free from the dying strife. When the Prince himself comes down to the side of the river to welcome the pilgrim arriving there, are there not seen, in his welcome, the token and pledge of all the glory that can follow? Even as yet, while the wave holds the stranger from the salutation, does not his soul confess the beginnings of the rapture which shall soon be complete, when introduced as a fellow-citizen with the saints, and publicly invested with the highest distinctions and immunities of the throne and kingdom? As stars grow dim, in opening day; so earthly endearments lose their attractions, when, in the mysterious transition from the body, the happy soul is shown "the path of life." Exalted privilege! What suffering can follow,—what wish remain unfulfilled,—what crowning bliss be wanting, when, "absent from the body, we are present with the Lord"? To this consummation of joy our ascended Saviour delights to receive his followers. The arrangement which Joseph made, on behalf of his father and his father's house, occurs to us as a pleasing specimen of the tenderness and strength of natural affection. He was urgent that they should leave a home, rendered inhospitable by famine; and that they should reside in the country where God had enriched him with prosperity, plenty, and power. Honoured and blest himself, he would draw around him his near kindred, that they might share with him the best advantages which his high influence commanded,—that where he was, there they might be also. But who can conceive the worth of the heavenly arrangements made by the unbounded love of Christ? The joy that was set before him, when he endured the cross, was the glory that should follow, when he should have the entire family of the redeemed associated with him for ever. Now "crowned with glory and honour," from henceforth he waits till the generous design be

accomplished, and till his prayer be fulfilled:—"Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory." "Unto him shall the gathering of the people be." The great and the good fail from among us, but heaven is enriched the more. Why should we lament the loss of the pious, if such immortal gain ensues? The fulfilment of the text issues in "a far more exceeding and eternal weight of glory."

We cannot conclude this particular, without affectionately reminding you that you cannot enjoy reasonable composure or hope, in your last moments, if uninterested in the work and promise of the Saviour. No substitute can possibly be found for gospel truth. Men, who have professed belief in a dark oblivion after this life, have found, in the dread reality of death, that their profession was as distressing then, as it had been unreasonable before. Others, who had despised the mediation of Christ, and had professed themselves able to meet a just God, on the ground of their own righteousness, have acknowledged their guilt and condemnation, when brought near the judgment. Let their comfortless speculation and daring presumption warn us. As there is but one way in which we can be presented, at death, "faultless in the presence of his glory, with exceeding joy;" so there is but one way in which we can, in this life, find acceptance. Let not unbelief refuse him *now* that he speaks:—"I am the way, the truth, and the life: no man cometh unto the Father but by me:"—that the soul may not be refused, at last, the joy of this promise:—"I will come again, and receive you unto myself, that where I am, there ye may be also."

Secondly. We are reminded how appropriately and consistently the departed Saint, whose loss we this day deplore, could claim the consolation of the text, in his last moments.

We have already seen that there is a necessary connexion between the fruition of the Saviour's presence above, and our present union with him, and enjoyment of him. It is instructive and safe to glance further at the nature of that Christian experience and habitude, which will fit us, when sinking in

death, to lay hold of the hope, which is as an anchor to the soul, both sure and steadfast. It is not in some fitful or capricious desire to enjoy it, or in a simple conviction of its worth, or even in experience of need merely, that our right to claim, and ability to realize, this divine consolation, can be found. Living appropriation of truth, and scriptural manifestation of the power of truth, are necessary. "Light is sown for the righteous, and gladness for the upright in heart." In proportion as we welcome the work of Christ, and live a life of faith in him, and fellowship with him, so may we hope to attain to this glory and virtue.

In establishing all Christian qualifications and privileges, on their own proper warrant, we have great delight in turning to the truly evangelical sentiments and principles which our departed friend held in high esteem. Those who knew him best, who had long taken knowledge of him, and, most of all, those who had joined with him in devotional exercises, would own at once with what interest he was wont to mention that sacred Name which "is as ointment poured forth;"—and with what fervour to pray that he might receive "out of his fulness, and grace for grace." But the life of piety is known by its fruits. It is not some invisible charm, or incomprehensible mystery, confined either to the mind or heart; but it is "spirit and life," investing the exterior man, in all which meets the eye of his fellow-man, with a character that is adorned with "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." What sweet agreement exists, in the present instance, between a peaceful and happy death, and a previous life of piety, which, to the honour of Divine Grace, was sustained, with remarkable consistency, to a good old age! With what propriety we attach importance to the fact that, in the light we represent our honoured Friend, so was he known and read of all here. The Apostle Paul had the manliness, when his sincerity was called in question, to appeal to those who had known him long. "My manner of life, from my youth,

which was at the first among mine own nation at Jerusalem, know all the Jews, which knew me from the beginning: if they would testify." It is equally creditable to the character under review, that it can be submitted to the whole neighbourhood, where, from his birth, our Friend has spent a long and valuable life.

Again. It was convincing evidence of the truth of the great facts of the Saviour's mission, that the first preachers of the gospel, in making these facts the substance of their preaching, held them forth boldly and publicly, immediately after they had occurred, while the remembrance of them was fresh in the minds of the people; and that they proclaimed them on the spot where they had transpired, and in the hearing of witnesses who could testify that these things were so. Jesus Christ arranged this himself, that the first stone of the temple of truth, might be so laid, that infidelity, to the remotest times, should never assail it with effect. He commanded his disciples to begin at Jerusalem; and there they opened their commission, with the confidence of true men. They could not but speak the things they had seen and heard. These things were not done in a corner. They were known to all the dwellers at Jerusalem. We have happily, to-day, the advantage of pointing the warm and lively remembrance of this neighbourhood, to the character of Christian excellence, which has won all our hearts. The various aspects in which this character may be studied, are all honourable to the truth. "Demetrius hath good report of all men, and of the truth itself; yea, and we also bear record; and ye know that our record is true."

We have lost, in Mr. Holland, a Christian and a gentleman, whose high worth was confessed in every circle in which social duty, or friendship, or religion, called him to move. Like the Psalmist, he wisely resolved to walk in his house in a perfect way. Placed at the head of a large family, his responsible position was graced by affection, and honoured by holiness. From the tender remembrances which marked the sixteen years in which he was a widower, there might be easily argued how endeared his union had been with his amiable

wife.* His paternal kindness and consideration, in seeking the comfort and welfare of his beloved family, knew no limits, and permitted no rest. What crowds of tender associations will still dwell within the filial and grateful hearts, for whose highest interests he was so deeply concerned! As the house of Obed-edom was blest because the Ark was there, so Slead House seemed an abode, prospered, attractive, and happy, beneath the piety of its chief occupant. Oh! may this home, where guardian angels have long delighted to minister, and where the morning and evening sacrifices of prayer and praise have been paid, still retain the character it has borne; and may those who represent its late master, perpetuate his habits, as they bear his name. With what edification have we often heard him recite from memory, to be sung at family worship, the Psalm commencing:—

"Lord, 'tis a pleasant thing to stand
In gardens planted by thine hand".

His profession of love to the Saviour, and his long connexion with the church at this place, yielded the "comely sight" of which he loved to sing.

It was a matter of great rejoicing to him, that he became decided for God, when a young man. Among letters of condolence which Christians and Ministers, equally sympathizing and eminent, have addressed to the bereaved family, we have pleasure in noticing one, written by the Rev. John Cockin, in which we are informed that Mr. Holland acknowledged, with gratitude, the saving impressions of truth, with which he had been blest of God, under the faithful preaching of the late Rev. Joseph Cockin, of Halifax. The covenant seriously made

* This truly pious and affectionate Lady was mainly instrumental in bringing her Husband under the sound of an evangelical ministry. They became heirs together of the grace of life. Mrs. Holland was characterized by strong affection for her Saviour, by winning tenderness in her family, and by her amiableness, condecension, and charity, in her religious connexions. It is much to be regretted that the excellent paper prepared by her brother,—Samuel Hodgson, Esq., of the Bowers, near Halifax, and read when her Funeral Sermon was preached, was not published immediately after her death, for a memorial of her.

in dedicating himself to God, was not to be broken. A new position was taken for life; and never, certainly, was Christian more thoroughly persuaded in his own mind, or more stedfast in his attachment to his first purposes, than was our departed Friend. His love for the house of God might justly profess this pious wish, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord, all the days of my life, to behold the beauty of the Lord, and to inquire into his temple." How much we could say, for the improvement of our own profession and character, of his regular attendance on the means of grace;—of his fatherly concern to train up his family in religious habits;—of his kindness to his minister;*—of his prudence and humbleness of mind as a deacon;—of his liberality in supporting the cause of God;—of his love to the church and congregation;—and of the valuable encouragements which, to the last, he administered, by his sympathy and prayers! He was an ornament to the denomination of his choice; and a great blessing to the various institutions which are designed to promote the spread of truth, and the prevalence of Christian morals. Colleges for the education of ministers,—the Bible Society,—Home and Foreign Missions,—Sunday and other Schools, found him always generous in their support. He was a "lover of good men;" and "given to hospitality." Taking the mould and cast of truth, he delighted to devise "liberal things," and no less to give his aid in promoting the liberal things devised by others. He combined a vigorous judgment, which was discreet and well advised, with benevolence, which never failed. Nothing could make him swerve from the position which he had cautiously taken; and yet nothing could exceed the good feeling which he extended towards all who differed from him. As to integrity in all his dealings, his foot stood in an even place. His influence was necessarily great. Many, in their difficul-

* The writer feels that special record should be made of Mr. Holland's faithful friendship to the late Pastor,—the Rev J. H. Crisp; who, after fulfilling an honourable course for thirty years, resigned his charge, August 28th, 1842, and is now residing at Ashby-de-la-Zouch.

ties, found it a privilege to gain his counsel; while, in other cases, his calm temper, sober judgment, and evenly balanced fairness, made him a useful arbitrator. Charity was the leading feature of his character; and in him the poor have lost a kind and free-hearted friend.

Less than this, we could not say: more, *much more*, the memory, gratitude, and admiration of others will supply. His own wish, if time had been allowed to express it;—nay, his, injunction in reference to this service, would have been, that as little as possible might be said in his praise. With what humbled feeling would he have dwelt on the imperfections which more or less affect all human character! With what Christian meekness would he have sought the entire glory of his Saviour! When we have done all, we are unprofitable servants. "By the grace of God, I am, what I am."

The close of such a life, was like the flowing into full ocean, of a river, which has passed over a long track, and has received many tributaries in its course. "Wisdom is justified of her children." "It shall be well with the righteous." "God is not ashamed to be called their God; for he hath prepared for them a city."

Thirdly. It becomes us, with all docility and humbleness of mind, to improve the lesson of piety enforced by this removal of worth and goodness.

Prayerful submission to the will of God, must be yielded, in our distressing bereavement. We sorrow not as those who have no hope. Contemplate the happy change which the departed Saint has realized. He has had an entrance ministered unto him, abundantly, into the everlasting kingdom of the Saviour. With that inexpressible delight has he joined the general assembly above! the great patterns of piety, in olden times, whose excellence he sought to imitate, and he endeared Christians in glory before him, have welcomed him to their communion. No tears now shall mingle with his devotions. Never more shall he grieve over imperfect love to his Saviour;—never fear the failures of memory;—never feel the distractions of sense. At home, for ever, in the presence of his

gracious Lord, he is satisfied with his likeness; and conscious only of what is pure, perfect, pleasurable, and ennobling. Possessed of all that can enrich the glorified soul, and engaged in all that can delight its exalted tastes, his "sun shall go no more down";—his joy shall be enduring, as complete. Feebly as our imagination may follow him "to eternal life," and imperfectly as we conceive of his immortal good and glory, we cannot refuse the conclusion that great as is our loss, his gain is infinitely greater. Let us pray that this remembrance may be sanctified to us, that God may be honoured, and that we may be fitted to study our further improvement.

How estimable is pious character, and what a special privilege it is to rejoice in its light, and to have it near us, inviting and attracting us, in every pleasing and winning form! It has been ours to share this privilege, in an eminent manner. What views have we been led to entertain of the superiority of religious worth! Oh! that there may be given to us the spirit of wisdom and of a sound mind, that we may discern the things that differ. If content to live "according to the course of this world," "what shadows we are, and what shadows we pursue!" Imposing sights, like meteors, gleam on us for a moment, and then vanish in darkness. "The boast of heraldry, the pomp of power," the pride of genius, the lust of fame, the pleasures of sense,—all pass ignobly away; but a life spent in substantiating the worth of gospel truth, and in promoting the welfare of man and the glory of God, shall be held in everlasting remembrance.

With the high privilege we have enjoyed, there is attendant and proportionate responsibility. How reasonable and urgent it is that we lay this to heart! "For unto whomsoever much is given, of him shall be much required." Shall we forget how the valuable example which has commended itself to us, and how the judicious and affectionate advice which has so often sought our good, were eminently fitted to make us wise and decided, in the love and practice of the truth. With what effect has that example shone before us? With what results are the admonitions followed? What account are we preparing for the

final judgment ? We are all deeply interested in this matter ; but the beloved family who have been the most privileged, are involved in the most serious responsibilities. All that is dear to affectionate memory must be violated, and solicitude and prayers the most tender and persevering must be refused, if we choose evil rather than good. We shall indeed be "speechless," if finally condemned. How shall "the children of the kingdom" meet the last audit ?

May the excitement of this hour be turned to good account ! The promises of the gospel are such as to encourage us. Jesus Christ is the same yesterday, to-day, and for ever. With equal readiness will he receive the Christian to himself at death, and welcome now the humbled soul to all the blessings of his Great Salvation. Gracious and encouraging words ! "Come unto me all ye that labour, and are heavy laden." "Him that cometh unto me, I will in no wise cast out." Oh ! that this eventful time may be honoured of God, in the conversion of souls. What were the demonstrations of joy on the part of angels, we cannot tell, when the Saviour met, and took home to himself, the sainted spirit of our departed Friend. We have fuller intelligence of their joy when the sinner yields to the truth,—repents,—and believes the gospel. Be this your accepted time, and the day of your salvation.

The present opportunity is equally favourable to our growth in grace. Have we been privileged to see a specimen of the power of religious principles ? Have we seen how wonderfully they mould and fashion the whole man, after a perfect model, and for a heavenly purpose ? Who but admires the character, in the symmetry of its proportions, and in the sound health and living energy of its attributes ? Who but longs to be blessed with the same image ? Some may despond, even while they admire. "It is high ; I cannot attain unto it." But, instead of questioning its operations, and doubting equal results in our case, will it not be wiser to submit at once to the same plastic power ? What is there attractive and useful in Christian profession, that shall be denied the soul that aspires to be "thoroughly furnished unto all good works ?" "God is able

to make all grace abound towards you." "He will fulfil all the good pleasure of his goodness, and the work of faith with power, that the name of our Lord Jesus Christ may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ."

From the improvement of our own character, we may extend our encouragements to the cause of truth. When speaking of our loss, we have indeed the tenderest sympathy of all who knew our dear Friend; and our hearts bleed to ask how the blank made by his death, may be either endured or supplied: but despair shall change to hope, as we still joy in God. With him all things are possible. It must be our believing prayer, then, that the removal of one useful instrument in his service, may be succeeded by the introduction of many more, who shall seek the glory of God, with equal devotion and equal success. Instead of the father, may there be the children! God, even our own God, shall bless us. Planting his promise in our deepest despondency, he says, "From this day will I Bless thee." We conclude by presenting the account, already alluded to, of the state of mind and feeling experienced by our dear Friend, during his short sickness, and in the hour of death. Conversing with a Christian relation, after having had an alarming paroxysm, he thus expressed himself,—"I know not what may be the issue of my afflictions, but I have no fear of the result." Profound humility, blended with high devotional feeling, sweetly characterized all he said. Having acknowledged his personal unworthiness, and his great need to be owned and blessed of God, he said, "Christ is my only hope. I believe all will be well." The interview was closed with prayer; and with what fervour did he respond to the supplications offered, that the affliction might be sanctified, not only to every member of the family, but also to all his sympathizing friends, and to the Church of Christ!

Alluding to the time of suffering already mentioned, he said to his family, "I feel thankful that I experienced so much comfort and peace of mind." One of his daughters read to him the 130th Psalm. Referring to the fourth verse, he said,

"Oh Lord, there is forgiveness with thee, that thou may'st be feared:—yes, what a delightful thought that is! However unworthy and sinful we feel, there is forgiveness with God; and the Saviour waits to be gracious!" The 125th Psalm was also read, and to this he responded fervently. The following day, it was suggested that the time might feel long to him, being obliged to remain in the same position; and that it was not to be wondered at if he sometimes felt low, under the impression that he would not recover. He replied,—"Low! I never feel low. I wish to be resigned to my Heavenly Father's will!" In referring to his state of mind, he remarked, "I cannot say that I experience those joyful feelings which some do: mine is something more like *settled peace*:" adding, "The Lord knows that I have loved the habitation of his house, and the place where his honour dwelleth!" He then appeared lost in prayer and thought. He was often humming a tune to one of his favourite hymns; and afterwards, in the exercise of prayer, he seemed unconsciously to fall asleep. On awaking, he would again lift up his eyes to heaven, and apparently continue that communion with God, which for a short season had been interrupted: thus repeating a custom which had been habitual to him when in health. A delightful succession of prayer and praise seemed to engage and occupy his thoughts. It was truly edifying to him, to hear the Scriptures frequently; and, at his request, the 14th, 15th, and 16th chapters of the gospel of John, were almost daily read to him. Having expressed himself as feeling worse, one of his daughters said, with a desire to cheer him, "but I hope that God will graciously raise you again, at this time, Father; and that you will be spared a little longer to us." He replied with *much affection*, "I hope he will, Love; but we cannot tell; and whatever may be his will, I trust he will give us patience to bear it all. You know it is said, 'I will never leave thee, nor forsake thee.' I hope he never will! All things work together for good, to them that love God." He often remarked, "I have lived to the age of man,—threescore years and ten; and the rest is said to be labour and sorrow!" On the Sabbath when the

Lord's Supper was administered, at the Chapel, after appearing to be occupied in deep thought, he turned to his daughter, who had been some time silent near him, and asked, "Where is that hymn ? say,"

"'Tis well when on the mount,
We feast on dying love?"

It was added :

"And 'tis as well in God's account,
When we the furnace prove."

He seemed much pleased ; and, after hearing the whole hymn, again dwelt upon the words :

"'Tis well when on the mount!"

His soul seemed engaged with those with whom he had often joined in commemorating the Saviour's love. During the same evening, after requesting the chapter relating to the Lord's Supper to be read, he particularly noticed the verse, "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." For two days previous to his departure, he was more than usually patient and submissive. His sweet and affectionate tenderness to his beloved children, appeared in all he said, even to his last moments ; often asking, *where are my sons ?* When told they were near, he was satisfied : and always wished one of them to remain with him during the night. Early on the morning of his death his family were suddenly summoned around him. All attempts to relieve his sufferings proving ineffectual, it became evident that his end was near. In that deeply solemn moment, one of his children addressed him, being in great agony to hear once more the voice of parental tenderness, "Father, O Father ! speak to me," He replied, "I hear you, Love." "Is Jesus precious, Father ?" He said, "I trust Christ will receive me unto himself:" and then, with great difficulty, uttered the words,—"Will come again, and receive you unto myself; that where I am, there ye may be also !" "Prepare me for a seat at thy right hand." "Fulness of joy !" After a few sighs, he gently closed his eyes, as if sinking into a sweet sleep. Thus the happy spirit fled to its eternal home ; so peacefully departing, that the afflicted ones, around, knew not the moment when it became "absent from the body, and present with the Lord."



